A Treatise,
Shewing the possibilitie, and conueniencie of the reall presence of our Saviour in the blessed Sacrament:

The former is declared by similitudes and examples: the latter by the causes of the same.

At Antwerp
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Iudic. 14

De comedente exiuit cibus, & de forte egreſſa eſt dulcedo.

Meate went out of the eater, & ſweeteneſſe iſſued from the ſtrong.

Zach. 9.

Quid enim bonum eius eſt, & quid pulchrum eius, niſi frumentum electorum & vinum, germinans virgines.

For what of his is good? and what of his is beautifull, but the wheate of his elected, and wine that ſpringeth virgins.

The Præface to the chriſtian Reader.

ROM the ſame fire the ſulpher match and the white taper draw two ſundry flowers: the one yeelding a ſweet ſauour, the other a ſtinking ſent: the one in colour reſembling the brightneſſe of heauen, the other in ſhew the darknes of hell: the one aſcending with milde and calme motion, declaring the aeriall and vniforme ſubſtance, the other ſtill frying & bubling expreſſeth the terreſtriall nature and violent mixture. From the ſame Scriptures Catholikes and Heretikes draw diuers lights: the Catholike cleere, bright, worthy of God, ſutable to man, agreeable with the Text, conſenting with Fathers, anſwerable to antiquitie. The Heretikes darke expoſitions, forced interpretations, racked ſences, ſtinking of pride, breathing ſenſualitie, diſſenting from the Primitiue Paſtours, ſwarming from eccleſiaſticall traditions, repugning to Chriſts church the pillar of truth. This diuerſitie proceedeth not from the word of God, which is moſt holy, and lieth alike open to them both, but from the Interpreters diſpoſitions. As in the aforeſaide example, thoſe vari-

ous lights of the taper and match were not caused by the fire, but by their owne qualities and temper. For the Catholike commeth with humilitie, the Heretike with arrogancie: the Catholike with submission to the leaders of Christs flocke, the heretike with presumption of his own conceit: the Catholike armed with consent of Fathers, the heretike with his owne singularity: the Catholike trusting in God, and hoping in his grace, the Heretike relying wholly, either vpon the forces of his feeble wit, or beguiled with the illusions of Lucifer. The which difference, though in al controuersies of religion now called in question, it appeereth manifestly (to all those who wil examine them to the botome, and wade into the depth: where they shal find no other grounds of heresie, than Chimericall interpretations, and selfe-willed expositions of the Scriptures) yet in none so much as about the blessed Sacrament. The Catholikes from these foure wordes, Hoc est corpus meum, deduce their dreadfull, reuerent, maiesticall, and deified sacrifice, the light of Paradice, the foode of Angells. The Heretikes their common-table Communion, their prophane supper, their schismaticall cup, their tipicall bread, their vnblessed breakefast. Yet as the taper receiueth often light from the stinking match, so the wisedom of God by his infinit pro-

uidence hath ſo permitted theſe hereticall diſ-
ſentions in his church: that by occaſion of them
the verities of the Catholike religion ſhine nowe
as cleare as the Sun at noonetide in the beuty of
brightnes. For how many worthy Volumes haue
bin penned thereupon moſt learnedly, which o-
therwiſe ſhould neuer haue ſene light? what de-
uotion hath this antiperiſtaſis or enuironing re-
pulſion wrought in the hearts of Catholikes? for
by infallible recordes it may be prooued, that for
a hundred that were accuſtomed to communi-
cate weekely in great cities, now there are well
nie ten thouſand. Againe, ſince the Euchariſt
hath beene ſo impiouſly blaſphemed of the ad-
uerſarie, how glorioufly, how religiouſly, howe
maieſtically hath it beene conſecrated vpon the
altare, reſerued in the tabernacle, caried in pro-
ceſſion, in reſpect of former ages? what cõcourſe
haue we ſeene of Catholiques to the church to
worſhip it? what feruour in praying to it? what
learned Sermons in exalting it? what zeale to
defend it? and not without cauſe: for ſo great re-
uerence the maieſtie of God required, his loue
deſerued, our homage enforced, ſo many graces
thereby receiued, exacted, ſo that hereſie hath
rubd off the ruſt of ignorance from many catho-
likes, it hath burned the chaffe of imperfections,
and purified the corne of deuotion, it hath blown

off the ashes of remissenes, and reuiued the coles of feruour and charitie. Finally, it hath dispersed the cloudes of some irreuerence, and caused the blessed eucharist shine like a spirituall sunne in the Catholike church. If saint Gregory called the sin of Adam Felix culpa, *a happy offence, that deserued such a Redeemer, I may say happy heresie that caused such reformation: may rather cursed heresie, and blessed prouidence of God, in ordaining so inordinate a thing to so ordinate and noble an end. Wherefore since al catholikes, either by deuotion, or religious almes, or frequent communion, or dayly reuerence, or ardent affects, or learned bookes endeuoure to oppose themselues against the enimies of this sacrament, I thought good to cast my two Mites*

Luke 21. *in* Gazophylacium, *that they with whome I am lincked in faith might knowe mine affection by worke, and he to whome my soule is due, may here receiue the of-spring of my soule. The title perhappes wil seeme somewhat stale, but I hope the maner of explicating to be new: or at least, that which lieth scattred abroad in Fathers & Doctors, here they shall find vnited in one. And this argument the rather I haue handled first, because I proued in my selfe and diuers other Catholikes, that it did not onely reuiue greatly our faith, but also moued vs to conceiue a more*

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maieſticall and diuine opinion of the wiſedome and prouidence of God in inſtituting this ſacrament. For by vnderſtanding howe agreeable it was with all his attributes, how glorious for his church, how conuenient for man, how profitable to all members of his elected congregation, I could not but cry out with Dauid & ſay, quam magnificata ſunt opera tua Domine! Omnia in ſapientia feciſti: impleta eſt terra poſſeſſione tua: *How glorious are thy workes O Lord! thou haſt made al things in wiſedome: the earth is filled with thy riches.* Pſal. 103. Secondly, becauſe I haue tried by experience, that whē faith and reaſon, grace and nature, conſort together they make a ſweet harmonie: that is, when reaſon applieth the myſteries of our faith to the wit by ſhewing them credible, and worthy to be beleeued, then faith flouriſheth exceedingly, and can hardly be remoued: as when an excellent eie meeteth with the cleare light of the ſunne, howe farre, how ſharply, and how diſtinctly will it diſcerne euen very aereall vapours, and almoſt inuiſible moates. Of ſuch a man ſpake the Prophet when he deſcribed the happy man, who did meditate in the lawe of God night and day, that folium eius non defluet, *his leafe ſhal not fal,* Pſal. 1. *becauſe* long meditation vppon the myſteries of Faith keepeth the ſoule without withering, and

faith without perishing: not but that a Catholike may leese his faith, but with greater difficultie and more excesse of malice: as it befell not long agoe to a person of no small account in England, whom I had knowne in time past a Catholique, but then a protestant: by chaunce once falling in company with him, I demaunded how it fared with him in religion: if he had forsaken that faith vtterly which he sometime approued so feruently: forsaken quoth he, no faith, I am of opinion, that he which once is thorowly groũded in the Catholique religion, can not possibly but with extreme malignitie alter his religion: wel he may change it in shew, wel he may maske it with protestancie, wel he may varie his affection, but his iudgement, his conceit, his faith, hardly wil he change or neuer: and therefore by Gods grace after I have dispatched some affaires; I wil renounce the externall profession, of that religion I knowe false and detest internally: but before his affaires were dispatched, death had dispatched him, that others may learn what it is to dally with GOD in matters of saluation. The third reason that mooued me was, the continuall and clamorous voices of ignorant Heretikes, who cease not to crie vpon Catholikes, & vpbraid them with absurdities, impossibilities, vnmorality, opinions of God and man, dishonora-

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ble to him, and horrible to vs. Therefore, that they may see their owne ignorance, I thought no better way to refute them, then by setting downe the theologicall causes of so diuine a mysterie: but yet I know it will befall manie that shal reade them, either not to conceiue them, or to contemne them, for so Dauid said long since: Psalm. 91. Quam magnificata sunt opera tua domine, nimis profundæ factæ sunt cogitationes tuæ, vir insipiens nō cognoscit, & stultus non intelliget hæc: *O Lord how glorious are thy works, thy thoughts are too profound: those an vnwise man doth not know, nor a foole vnderstand. For it seemeth to me that the heretike reading these causes, and a Catholike reading the same, are like two men entring vnto a garden, but the one at midnight with a torch, the other in the morning: the heretike endued onelie with the light of reason, beholdeth them with torchlight, he can neither discerne the varietie of colours, nor grace of figures, not disposition of knots, nor borders enclosing, but onely a glimpse or darke shewe farre differing from that lustre and glory the beautie of the flowers and odoriferous herbs represent. The Catholike comming in the morning when the sunne riseth, veweth and distinguisheth the roses, lillies, marigolds, their formes, their scent,*

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their order, the grateſull aire and paradiſe of delight. The Catholike peruſing this booke, will ſee what he beleeued, and note diſtinctly howe euerie thing ſtandeth with what faith all Catholikes profeſſe, becauſe hauing had true faith before, by liuing in exerciſe of receiuing the Euchariſt in the Catholike Church, by reading bookes, hearing ſermons and ſpirituall conferences, all tending to the ſame effect: he (I ſay) will conceiue no ſmall delight in contemplating all the garden, and euerie flower and hearbe in particular. And the heretike if he haue grace, may ſay with himſelfe, if this the papiſts holde were true, certainely God were glorified wonderfully his loue were ineffable, the partakers of this ſacrament were in a bleſſed ſtate. Truly if God can do it, me thinks it ſtandeth well with his prouidence, it argueth an abiſſe of loue and charitie, it were a thing to be deſired of al men: and then afterwards let him conſider who firſt aboliſhed this point of faith out of many Catholikes hearts. Martine Luther an Apoſtate Munke, (Nunquid cognoſcentur in tenebris mirabilia eius & iuſtitia eius in terra obliuionis: Shall perhaps his wonders bee knowne in darkeneſſe? and his iuſtice in the lande of obliuion) for life a Libertine, a practiſer with the Diuell, by whoſe ſuggeſtion hee confeſſeth

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he first was induced to abrogate the masse, which for fifteene yeares (as himselfe saith) he celebrated: and last of all his bad life, had as beastly a death. After that he had suffred shipwracke in faith, and proclaimed warres against the Church of Christ while he lived, but especially after his death, the sectaries of his heresies were divided into factions, and principally about the blessed sacrament, who in interpreting foure simple and as plaine words as might bee spoken Hoc est corpus meum, to avoyde the right interpretation of the Catholike Church, have invented no more then foure score false expositions. The which dissention while I consider they represent unto me the blind Philosophers, who wandering in the blacke night of their misbeleefe, sought out which was the last end of man, and almost as many divers endes they set downe, as newe Philosophers tooke the question in hand. And no marvaile, for as the Mathematicians say, from point to point it is impossible to draw more right lines then one, but crooked and by lines ten thousand: therfore the Catholikes keeping perpetually one uniforme and right exposition, it is no wonder if heretikes infinitely multiply their false and erroneous interpretations. To conclude, I would wish to prevaile so much with all Protestants, unto whose

whose hands this present Treatise shal happen, as to meditate with thẽselues reason by reason, and confer the maiestie & benefit of this mysterie with other supernaturall mysteries of our faith, as the incarnation of Christ, the renewing of our soules internally by baptisme and penance, the fauors and presence of the holy Ghost in iustification, and I doubt not but they shall find an admirable conformitie and proportion betwixt one another, and then let them remember what a treasure they want that the catholikes enioy; and how they are plagued into the deepest pit of ingratitude, by not acknowledging that benefit which (except the incarnation) surpasseth all others that euer God bestowed on man: and finally let them returne to the fold of the Catholike Church, where they shal find the earthly Paradise watered with the flouds of Gods grace, and vpon the banks, the tree of life laden with the fruite of this sacrament.

Apoc. 22.

A Copie of a Letter that the Author of this Treatise following, sent to his friend.

GOod Sir, your manifolde comfortes which you raine daily vppon mee, I hope shal not fall into a barren soile, that will not render interest in due season. I send you the epilogue of all those causes, which either out of Scriptures, fathers, or theological discourse I can affoord you: because, without Bookes, conference, or other good opportunities, what can be expected? you may well perceiue they are not drawn from sundry sweet flowres, as Bees sucke their hony, but rather like the silke wormes webbe, distilled from the inner bowels of my soule, in my quiet repose and silent Meditations. I send you them as a fleece of woolle new shorne, without weaning, dying, forming, or fashioning: but you, or any other, as I hope

I hope wil weaue them in a better methode, dye them with a purer ſtile, and enrich them with Fathers and Scriptures. I ſend you them as an of-ſpring of my goodwill, at your requeſt begun, continued, and performed. If there be any thing in them profitable for good Catholikes to meditate, or to ſerue them for their ſpirituall exerciſe, thanke God for it, and the next cauſe acknowledge your ſelfe: for the full diſpoſition of them I commit to your diſcretion. As for the other two Treatiſes you requeſted of preparation, and frequent communion (God willing) I intend to do my beſt, to ſatisfie your deſire: if you had any booke of this ſubiect, I would be content to peruſe it, to ſee if my practiſe and ſpeculation confront with his iudgement. In the meane time I beſeech you to remember mee in your deuoute prayers, and requeſt the dew of heauen, that I may yeeld you thoſe delightfull fruites, I knowe you deſire.

A Table containing the parts and chapters of this Treatise following.

The first part: that the body of Christ is really in the blessed Sacrament contained in the first chapter.

The second part containing 42. Causes of the institution of the holy Eucharist.

1 First cause, to communicate himselfe to euery one in particular.
2 To be an Epitome or an abridgement of all Gods wonders.
3 To deifie the soule.
4 To vnite the faithfull after a certaine reall manner.
5 To vnite the faithfull in affections.
6 For the exercise of faith.
7 For the encrease of our hope.
8 To inflame our charitie.
9 To be an Ornament of the materiall Churches.
10 To be the end and consummation of all the other Sacraments.
11 To arme vs against our enemies, and especially against (the diuel.
12 To arme vs against the world.
13 To bridle our concupiscences.
14 To giue life to the soule.
15 To dignifie his Priests.
16 To haue God vnder a sensible obiect to heare our prayers.
17 To abolish veniall sinnes.
18 To be a perpetuall sacrifice.
19 To be a sacrifice most like his passion.
20 That it might be a holocault or burnt offering for the liuing.
21 To be a satisfactory sacrifice for the soules in purgatory.
22 To be a sacrifice of thanksgiuing for the Saints in heauen.
23 To shew the magnificence and liberty of God.
24 By diuers meanes to allure vs to loue him.
25 To be the immediate obiect of our religion.
26 That the maner of our saluation should be correspondent to the maner of our first prouarication.
27 To be carried about in processions.
28 To nourish our soules.
29 To effect the resurrection of our bodies.
30 To be a viaticum or prouision for our voyage.

31 To win virgins to God.
32 To render by gratitude a certain equality to God for all his benefits.
33 To comfort our soules by spirituall ioy and deuotion.
34 To illuminate our mindes.
35 To be a commemoration of his passion.
36 To moue vs to loath that the world loues.
37 To be a confirmation of his Testament.
38 To be a trumpet to blaze the glory of God.
39 To giue vs a taste of the ioyes of heauen.
40 To be a condigne sacrifice for Christ to offer to his father.
41 To discouer vnto vs the infallible loue of God, containing tenne Chapters.

1 That the loue of God in this blessed sacrament cannot be comprehended, and of foure effects of loue, conteining in it, first vnion, second, zeale, third, extasie, fourth benevolence.
2 That God instituted this sacrament for loue.
3 That in the sacred Eucharist God effecteth all these vnions which proceede from loue.
4 That God shewed the second effect of loue in the Eucharist, that is, zeale.
5 That God in this sacrament sheweth a certaine extasie of loue, which is the third effect.
6 That God in this Eucharist sheweth his benevolence, the fourth effect of loue.
7 That God sheweth al diuersities of loue in this sacrament.
8 That God sheweth a prizing loue in the Eucharist.
9 That God sheweth in the Eucharist a most intensiue loue, containing twelue proprieties, 1. Antiquitie, 2. Puritie, 3. Vehemencie, 4 Fecunditie, 5. Efficacie. 6. Constancie, 7. Light, 8. Delight, 9. Maiestie, 10. Glorie, 11. Libertie, 12. Iuffice.
10 That God shewed in the Eucharist an extensiue loue, and a tender or familiar loue.
42 And last cause, to be the end of all the sacraments of the old Testament, wherein are explicated the two especiall figures of the holy Eucharist, Manna and the Paschall Lambe.

The end of the Table.

That the Body of Christ is really in the Blessed Sacrament.

The first part.

AMong Catholikes, I knowe it were superfluous, to indeuour with large discourses, to proue this Question: Because, relying their iudgements vpon the Catholike Church, whose definition in all ages hath beene most manifest, they need no other proofe or demonstration, Yet, partly to comforte them, partely to confirme that faith they haue embraced, I thinke it not amisse, with some few similitudes, or palpable experiences, to open alitle the vaile of this Arke, and discouer some secretes, which either seeme impossible, or inexplicable, imitating herein the ancient Fathers, which explicate the mysteries of the Trinitie, Incarnation, Resurrection, and others, with corporall similitudes, and

examples: yea Christ himself scarse spoke but in Parables, now comparing grace to water, now his church to a net, nowe the faithfull to fiue wise, and fiue foolish Virgins; and the reason heereof I take to be the blindenesse of our wittes and dulnesse of our capacities, who are not able to comprehend any spirituall mysteries without som corporal resemblances, as most plainly appeareth in the Sacrament of the holie Trinitie, which cannot be vnderstood in it selfe, but in some effects, euen as wee cannot beholde the Sunne in his spheare, but in the water, or thorow some cloude. Knitting therfore the iugement of Christ his church, the decrees of Councils, the consent of Fathers, the reportes of Histories, the practise and vse of al christianity, I think that any man, not bewitched with wilfulnes, and but of an indifferent iudgement and capacitie, might easily discerne the veritie of this essential poynt of christianitie: For supposing here (that no man but senselesse can deny) that God was, and is able to effect this mysterie, and (as the learnedest Protestants haue confessed to me) with what words more plainly could he expresse his minde, hauing bread in his hand,

Io. 4. & 7. Mat. 13. Mat. 25.

hand, than by ſaying, This is my bodie that ſhall bee giuen for you, This is my bloud which ſhal bee ſhed for you? Al Euangeliſts with S. Paul conſpiring in the ſame wordes, in like ſenſe, neuer mentioning trope or figure. And if euer Chriſt had occaſion to be plaine and apert in his ſpeach, queſtionleſſe heere where he gaue a Lawe, and enacted a Statute for his church. Who is ignorant that Laws ought to be perſpicuous, becauſe it is neceſſarie that al men ſhould know them? And therfore we ſee God gaue the Decalogue in ſo perſpicuous a maner. Here he inſtituted a Sacrament for his Church, but how plaine was hee in the inſtitution of Baptiſme? Here he ordained a principal ceremonie of religion to be practiſed: & who knows not how clearely he deliuered the ceremonial law to the Iewes in Leuiticus? Here he was priuate with his diſciples, to whome it was giuen to knowe myſteries, although to many others in Parables, and therefore it was conuenient, in plaine termes to reueale this ſo profound a myſterie to them. Here finally Chriſt made his laſt wil and teſtament: al men confeſſe that willes muſt be moſt manifeſt, leſt the

Mat. 26. Marke 14. Luke 22. 1 Cor 11.

Exod. 20.

Mat. 28.

Math. 13.

executors shuld not agree about the sense thereof. Therefore Christ giuing a law, instituting a sacrament, appoynting a religious ceremony, conuersing priuately with his disciples, and making his last will and testament, had sufficient occasion, I thinke, to conceiue through his infinite wisedome, that here was no place for metaphoricall figures, symbolicall senses, or harsh speeches subiect to sundry interpretations. This reason conuiceth my wit, & so perswadeth my vnderstanding, that supposing the thing possible, I maruell any man can deny it. And therefore since the verity of catholike religion is so true, certainely all arguments obiected against it, consequently are conuinced to be false, whereunto followeth, that they may bee answered. as in like maner we affirme all arguments which can bee vttered against the holy Trinity to be Paralogismes & soluble. And for better intelligence, and more fuller conceit, I meane to propound the chiefest, and rather answer them with naturall similitudes, or other supernaturall mysteries, then seriously assoile them according to the principles of Diuinitie, where of most readers are not capable.

First,

First, some will demand, how is it possible that such a great bodie, as that of Christs, with al parts and members, shuld be cowched or conueied vnder so little an hoast, vnder a crumme of bread, or a drop of wine? I demaund before I answer, if it were not as great a myracle, for to make a church or mountaine enter into a hole no greater than a barley corne? No man can doubt of it: but this I will shew you done by nature.

Go to the toppe of Paules steeple, and there view the country about, the mountaines, hilles, plaines, valleis, the riuers, the gardeins, meddowes, orchardes, churches, houses, beasts, and men, heauen aboue, and earth beneath: now after such a mightie prospect, shut your eies, and in your mind you shall see all within, which before you saw without, in the same order, situation, correspondence, and proportion. Now I wil inquire by what mōstrous gate passed in whole mountaines, villages, and riuers, and pallaces? By the smal circle of the apple of the eie, no greater than a barly corne. But how was God able to cowch such a quantitie, or such a masse, in so little a moate? The reason is, I

becauſe the mountaine entring into the eie, putteth on a certaine ſpirituall garment, although the forme of the mountaine imprinted in our eies, of it ſelfe be corporall, and extended like other materiall qualities in the ſubiect. This ſame ſimilitude moſt aptly declareth the myſterie of Chriſts bodie in the ſacrament, becauſe it receiueth a certaine ſpirituall garment, that maketh it to bee in euerie parte of the hoaſt, as the image of the mountaine repreſenteth the whole mountaine in euerie mans eie without confuſion, or improportion. I demaund whether is more myraculous, to make a man with all his limmes to bee placed in no greater roome than a needles point, or a thing, which of it ſelfe is leſſe than a needles point, without anie addition of ſubſtance, to be dilated as much as a man? The latter we ſee daily, why then do we wonder ſo much at the former? The ſoule of man requireth no place, but of it ſelfe fully and perfitly can reſide in leſſe than a needles point: yet we ſee it dilated and ſpiritually extended as faire as the bodie. Yea God himſelfe filleth al places, whoſe entire & compleate ſubſtance requireth no place,

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but

but wholy may reſide in one indiuiſible point.

Is not the higheſt heauen the vaſteſt bodie, and the mightieſt maſſe that euer God created? and yet according to the moſt accepted opinion in the ſchooles of Philoſophers it inhabiteth no place. 3

If God by his omnipotencie coulde make a Cammell paſſe through a needles eie, who wil denie but that he can put, by the ſame omnipotencie, the bodie of Chriſt in a little hoaſt? Therefore well ſaide S. Cyprian, *Panis quem Chriſtus diſcipulis ſuis porrigebat, non effigie, ſed natura mutatus, verbi omnipotentia factus eſt caro*; that bread which Chriſt gaue to his Diſciples, not chaunged in forme, but in nature, by the omnipotencie of the worde was made fleſh. We ſee that Chriſt in manie miracles ſuſpended naturall agents from their moſt proper and neceſſarie actions, as fire from burning in the furnace of Babylon: the iron from deſcending in the prophets hatchet: S. Peters bodie from drowning when hee walked vppon the water: whie may hee not heere ſuſpend the bodie of Chriſt from extending it in place? 4 Mat. 9. Cipr. ſer de cœna Dom. Dan. 3. 4 Reg. 6. Math. 14.

Pro. Secondly, how can one bodie be in

so manye places at once, in Eng'ande, France, Flaunders, Italie? &c.

I answer: how is my soule whole in my head, whole in my handes, & whole in my feete? If then one soule may bee intire in three places, there is no repugnance why one body may not be in diuers places; for the repugnaunce is alike in both. If you say, the soule hath a certain connexion, or continuation in the bodie, which Christes body hath not in such distant places, this availeth not: For who can proue, or euer did proue, that it is impossible for God to cut off my arme, and keepe my soule in it, and transfer it into Fraunce or Italie, leauing the same soule in my body here in England?

We heare the Preacher in the Pulpit, whose voyce is but one, yet fiue hundred receiue it, and euery one the same sound in his eare.

We see in looking glasses, if there be a hundred little ones about a great glasse, in euery one of them our faces intire. Whether is more difficult, to conceiue one body in many places, or many bodies in one place? Surely, I thinke no mortall man euer yet could yeeld a sufficient reason; but

we

we know moſt certainly that two bodies were in one place when Chriſt iſſued out of his mothers wombe reſeruing her virginitie, when he roſe out of the ſepulcher it being cloſed with a mightie ſtone: whē he entred to his diſciples the dores being ſhut, when he aſſended vppe to heauen, the incorruptible ſphears reſeruing their places. What is more impoſſible, that a body ſhould be in two places, or a body putrified and rotten to be reſtored to all his qualities, quantities, and other proprieties? no doubt but this which wee all beleeue ſhalbe fullfilled in the finall reſurrection of all fleſh.

Luke 2. Matth. 27. & 28. Io. 20. Mar. 16. Luke 24.

Thirdly how can the body and bloud of Chriſt, being ſo little in comparison, be reſident in ſo many hoaſts and buttes of wine which in all the world are conſecrated and reſerued in the tabernacle at one time?

Pro. Tel me how the ſoule of a child entring in the conception of the infant into ſo ſmall and little a body without any addition can extend and dilate it ſelfe through the whole body of a man? tel me how Gods indiuiſible ſubſtance, without addition, mutation, or alteration, filleth

the

the whole world?

So. Do we not proue by daily experience how a little ſtorax or frankenſence, reſolued into ſmoke keeping the ſame matter and quantitie only by rarefaction to bee ſufficient to fill a whole church? beſides, thoſe that vſe to worke quickſiluer proue moſt palpably, how this mettal being ſet vpon a fire in a pot aſſendeth al in ſmoke, and filleth a moſt large roome, yet after with external colde being congealed, the ſelfe ſame quicke-ſiluer falleth downe againe, and is brought to a very ſmall quantitie. Euen ſo the body and blood of Chriſt, although for a time they be enlarged yet when the cloude is paſſed, the externall vailes of bread & wine are conſumed. the body is as it was before, and ſo ſhall remaine in all eternitie.

Fourthly how can thoſe accidents, that whitenes, that quantitie, that moyſtnes, that dryneſſe, hang in the aire without their ſubſtance, as a houſe ſuſtained without any foundation, the rinde without the choare.

Pro. He that vnderſtandeth the miſtery of Chriſts incarnation effected by the omnipotent hands of God, cannot call in queſtion

queſtion this difficultie in the bleſſed Sacrament, becauſe it is as naturall for a ſubſtance to ſubſiſt in it ſelfe, as for an accident to be inherent in an other, and yet God ſeperateth from the humanitie of Chriſt his perſon and manner of ſubſiſting; why then may he not ſeuer fro theſe accidents their adherence to another? and ſomuch the more, becauſe Chriſts humanitie is inſerted in his diuinitie, which hardly can be conceiued without ſome mutabilitie, which cannot be in God.

If arte or nature can make ſuch admirable ſeperations, as wee dayly proue, this pointe cannot ſeeme ſo vnprobable. Did not the Romains trie pure wines from mingled by putting them in an iuye diſh, through which the water dropped and left the wine behinde? Doth not quickſiluer ſeuer golde incorporated with other mettells from them all? are not the Potecaries able out of all hearbs, fruits, trees, and flowers, by fire to drawe the moiſture from the terreſtriall ſubſtance? and ſhall wee ſay that God is not able, to diſtill the accidents from their ſubſtance, and drawe the internall ſubſtance, like ſweet oyle, from the barke of accidents?

Fiſtly,

Fiftly, how can there be such chopping and changing of substances of bread and wine into the body and bloud of Christ, and yet no externall signe appeare, as we see apeared in the changing of water into wine, and in the rod of Moses conuerted into a serpent?

Ioh. 2.

Exod. 4.

Plin. l. 2. c. 53. *Plinie* recounteth not vnlike effects of thunder, that it melted the mony in bags sealed with waxe, and yet no signe in the world appeared either in the bagges or waxe. And *Seneca* affirmeth, that sometimes it melted the sword, not indamaging the scabbard: and why may not God change the substance and leaue the scabbard of accidents, since he is the Author of nature and wadeth deeper into the bowells thereof then any externall or internall agent?

Senec. l. 2. c. 31.

In Christs incarnation, there was a change of mans nature, the which lacked his owne person and was vphelde by the person of the sonne of God, and yet externally those that see his body, viewed not this change by any sensible effect. In iustification also a sinner is wholy renewed within, and made a new creature, and yet what externall shew appeareth

of

of this internall mutation?

Senſible miracles and ſignes were granted, eſpecially by God, for the conuerſion of infidels, and therfore were not effected ſo often among Chriſtians after they had receiued the faith: for as S. Greg. ſaith, *Fides non habet meritum, vbi humana ratio præbet experimentum*, Faith hath no merite, where humane reaſon yeeldeth proofe: therefore it was expedient that this myſterie ſhoulde be vailed, that our reaſon might poſſeſſe a ſenſible obiect ſurpaſsing al reaſon, and onelie by faith to be beleeued.

Sixtly, how is not the body of Chriſt conſumed by ſo many, who daily ſince the firſt inſtitution, for ſo manie yeeres haue eaten him?

Pro. Chriſt, to occurre and anſwere this reaſon in the 6. chapt. of Saint Iohn, firſt wrought the wonderfull miracle by feeding 5000. men, beſides women, and children with fiue barly loaues, and two fiſhes, with the aduantage of twelue baskets: I ſay he wrought this myracle before hee beganne to deliuer them the myſterie of this Sacrament, thereby to prepare themſelues to anſwere this Obiection: that

that if with so little he could feed so many, and make so much remaine more then he receiued at the beginning, how can he not feed millions, with his body, and yet preserue it as entire as it was, when he first gaue it? Christs body doth no otherwise heere then oure soules doe euerye day in our bodies, because as bodies continually exhale forth some partes, the which wee restore againe by meate and drinke: these parts dayly thus exhaled, our soules cease to informe, and yet they neuer consume nor deminish, euen so Christs body residing in diuers hoasts, ceaseth to bee in them lesing those places without any other consumtion or alteration.

Wee see the sunne so many yeres hath euery daye brought newe light to the world, euery minut he changeth his place without defect or consumption. And why shal not the Sunne of Iustice lighten the worlde in this Sacrament, and yet change euery minute his place without corruption or decay?

Seauenthly how can he abide to passe into such vndecēt places, as mens stomaks whose breaths many scarse can tolerat?

How

Pro. How doth his diuinitie fil al places how vndecent and vncleane ſoeuer, receuing no infection by them: but as the ſun beames beating vppon a dunghil, neither are infected nor defiled, in like manner the body of Chriſt adorned with the beames of immortalitie and impaſſibility, receaueth no impreſsion of any infectious or noyſome creature.

So. The ſtinch of ſin much more annoied the ſmell of his ſoule, when he conuerſed in earth among ſinners than this could moleſt his body, and yet it was not vndecent he ſhould ſuffer that, but a ſigne of extreme loue and mercy, ſo it is not vnſeemly his body ſhould bee where theſe defects be, ſuffering nothing but onely remaining there to worke moſt admirable effects in his creatures, to their great profit and his exceeding charitie, as ſhall hereafter be declared.

Eightly what becometh of the body of Chriſt, after the formes of bread and wine are corrupted? aſſendeth it to heauen? thē is it continually in voiage. Doth it ſtay in the ſtomacke? but that is moſt vndecent.

When a mans arme is cut off, what becommeth of his ſoule that informed that arme

arme? doth it perish? then he that lacketh an arme, lacketh a piece of his soule. Doth it hang in the aire? But the aire is not organized to receiue the information: finally, it ceaseth to inform the arme, it leeseth that subiect and place, keeping the place in the bodie where it was before: euen so the bodie of Christ leeseth the place it had in the stomacke, and keepeth the place it had before in heauen.

So. As the Sunne in a moment spreadeth his beames from East to VVeast, euen so Christ, his body from heauen into the sacrament: and as if a clond hinder the vertue of the Sunne, the light ceaseth, the Sunne remaineth where it was: euen so, when the forms of bread and wine perish, Christs bodie ceaseth to bee there, but remaineth in heauen, as he was before.

Ninthly, when the Hoast is broken, how is not the bodie of Christ broken also? why are not seperated the legges from the body, &c? why heare we no crackling of bones? why see we no effusion of blod? *Pro.* When a looking glasse is broken, do you not see in both the peeces your face as entire as when it was whole? euen so,

when

when the hoast is broken, in both partes thereof remaineth the bodie of Christ as entire as it was in the whole.

Sol. Albertus Magnus recounteth not vnlike effects of thunder, that it burns sometimes the shooes, but hurteth not the feet, it singeth the haire off the head and face, without any annoyaunce of those partes. Besides, hee that mangleth the body can not mangle the soule, which keepeth her immortalitie: likewise hee that breaketh the hoast, impeacheth nothing the incorruptible and indiuisible maner of Christs sacramentall presence in the blessed Sacrament. Albertus Mag. tract. de Temt. cap. 22.

Tenthly, how can Christs body be in the Sacrament without confusion, beeing whole coarcted into so little a place, for it seemes that al his bodie should be pressed to nothing?

Pro. This may bee most perspiciously resolued by the first similitude we brought of the whole countrie, which entreth into the eie without confusion, and our faces which we see, euerie one in an others eie, with al delineaments most intire, without any disorder or improportion.

When Christs bodie entred the dores

Io. 20. Luc. 2 being shut, or issued out of his mothers wombe, was his bodie pressed to nothing? No, that were corruption, and not perfection, and vndecent for so decent a bodie.

I am here to aduertise the gentle Reader, that al similituds which Fathers bring to declare the misteries of our faith, as the incarnation, trinitie, grace, charitie, &c. do euer dissent almost in as many things with the mysterie, as they agree with it. Therfore maruell not if some of those I haue brought iumpt not in all things with the blessed sacrament: for if they should, they were not similitudes, but the same things.

Besides, consider how many wonderfull workes wee daily proone effected, which we would haue iudged impossible before we see them, as in a geographicall glasse, the compas, and such like. Now inferre hereupon, that if men by naturall skill can reach but our capacitie, how far can God go beyond it?

Lastly, not onely heretikes, but also infidels exclaime against Catholiques, that it is a thing, not only vndecent and horrible to eate mans flesh, & drinke his bloud, but also impious and irreligious to eate their God, for what, say they, is more absurd

surd then for God to abase himselfe to be eaten, and more abhominable then for his creatures prophanely to deuoure him?

This obiection might as wel bee made against Christes incarnation, death, and passion, for it seemeth as vndecent for God to lie in a womans wombe for nine moneths, for him that is life it selfe to die, as to be eaten in this Sacrament: for what need had he of his creatures that he shuld toile so much for them? why could he not haue forgiuen them all their offences of his owne accorde, seeing the fault was committed against him? But the wisdom of GOD ouer-reached these carnall and cloudie conceited men, and therefore determined meanes surpassing all vnderstandings and deuises. Wherefore, as in the mysterie of Christes incarnation, the Fathers and Doctors indeuoure to search out the reasons which moued the maiesty of God so extraordinarily to exmiruite himselfe to become man: euen so we will here procure to vnderstand some reasons why so familiarly he did debase himselfe to be our foode.

The second part of this Treatise.

The first cause of the institution of the blessed Sacrament, to communicate himselfe to euery one in particular.

SVch is the nature of Goodnesse, that it doth not only perfit, enrich, and adorn the subiect wherein it resideth, but also enableth it with an ouerflowing vertue to communicate it selfe vnto others. *Bonum* Lib. de Diu. nom. ca. 4. saith *Dionis. Areop. est sui diffusiuum*, Goodnes spreadeth it selfe abroad: and for this cause we see the Sunne, for that it is good in it selfe, communicateth his Vertue vnto others, dispersing his beames vpon the earth: the aire, because it is good conserueth the soule: the sea in regard of natiue goodnes allodgeth the fishes: the earth indued with the like, lendeth her lappe to mettalles and hearbs: in fine, since all creatures that bountiful hand of God framed receiued in their first printing some form of goodnes. *Vidit Deus cuncta, & fecerat &* Gen. 1. *erant valde bona*, God did see all that hee had made, and they were very good: consequently they receiued vertue to communicate their goodnes to others. And thus

thus all creatures bee good in themselues and profitable to their neighbors. Besides we proone by daily experience, how they are not content to lend their frends some little parcell of their perfection, but as much as they haue, so much they bestowe: so that the sphere of such their communication aunswereth in proportion to the degree of the naturall substance and engrafted perfection, so that earth produceth earth, water bringeth foorth water, fire kindleth fire, a horse ingendereth a horse, an eagle breedeth an eagle, a man begetteth a man, whereupon the Philosophers grounded their Axiome *Omne simile generat sibi simile*, euery like produceth like. If these dropt of goodnes fallen from God their immensiue ocean sea, if these beames of perfections issuing from their euerlasting Sunne, if these dying leaues of bountie, shaken off that neuer fading tree of life, extend the limits of their goodnes so far, what bounds can containe his goodnesse which is boundlesse? what measure can be prescribed to him that is immesurable? where shall his bountie border which is infinite, nothing being equall to God? Therefore his natiue good-

neſſe enforced him to communicate himſelfe to mankinde, vvhich miſtery vvas effected by incarnation. But becauſe this fauour in ſubſtance vvas onely proper to Chriſtes humanity, though in operation, vertue and efficacy ſufficiently offered for all: therefore the bounty of God was not extended enough, it lacked a farther communication, that euery man in particuler might participate his infinite bounty and perfection, not in vertue alone, but in ſubſtance alſo. The Sunne lendeth the earth his beames, yet the ſubſtance remaineth in heauen: but lo in this bleſſed Sacrament God hath with his beames ioyned the ſunne, with his deuine vertue linked his diuinity, and not onely by effect, but alſo by perſon entreth into the breaſts of all the faithfull, which come to receiue him. Here he maketh euery man partaker of himſelfe, of his ſubſtaunce, as well deuine as humane: And therfore the ſphere of his goodneſſe cannot be farther extended, ſince euery one receiueth that which is infinite and God himſelfe.

The

The second cause to be an Epitome or an abridgement of all Gods wonders.

AFter that God had rowsed from nothing the mightie masse of this world, polished it in number, measure, & weight, the last worke those artificiall hands finished was man, who as an epitome or an abridgement comprehended in himselfe the degrees of all creatures: thereby giuing vs to vnderstand, that as often as we looke vppon man, we should call to our memories, how many goodly creatures, and how admirably God had created and prouided for his cause: euen so after that God in the olde Testament, and Christ in the new, had wrought infinite miracles and wonders, one of the last which Christ solemnly manifested to the world was this blessed Sacrament, as a memoriall of all his wonders, as an abridgement of al his miracles; that therby seing this Sacrament, we should expend what wonderfull miracles he had effected for vs, and what singular graces he had bestowed vpon vs, the which it seemeth Dauid standing aloofe off in his high turret of faith Sap. 11.

did contemplate, when he saide, *Memoriam fecit mirabilium suorum misericors & miserator Dominus, escam dedit timentibus se,* Our merciful and pittiful Lord instituted a memory of his wonders, he gaue foode to them that feare him. that all miracles and singular wonders which God euer wrought, are compriſed in this Sacrament or the like easily, it might be proued; A few I will number, leauing the reſt to the diſcourſe of euery ſound diuine. What wonder ſhewed God firſt to the worlde by creation? of nothing to make all: here many learned diuines holde that Chriſts body exiſting in heauen is created anew, for they ſay it is poſsible for God to create my ſoule and body againe in Fraunce, I beeing in Englande, as for to reproduce in the reſurrection thoſe formes, qualities, and accidents, which periſhed by death and corruption in the graue, and truly this manner of ſpeach diuers fathers vſe, calling this action, by which Chriſts body is placed in the Sacrament, creation: moreouer it plainly apeareth, that when the formes of bread and wine are corrupted, God produceth a new ſubſtantiall matter to ſuſtaine and vpholde the

Pſa. 110.

Cipr. de cæna Dom.

new accidents. If you diſcourſe ouer the miracles of tranſforming Lots wife into a Piller of ſalte, the rod of Moſes into a ſerpent, the riuers into bloud, water into wine in the mariage, tranſubſtantiation preſently repreſenteth the ſame. If raiſing vp of the dead, if giuing ſight to the blinde, if in ſatiating a number with ſo little, moſt plainly it ſhall appeare hereafter, that this Sacrament cauſeth life euerlaſting, that it openeth the eyes of the ſoule, that it feedeth millions and neuer conſumeth. Therfore moſt true it is, that this Sacrament is an abridgement of the wonders that God wrought, and it ſelfe one of the greateſt wonders of all. And therfore they may well ceaſe now, who admired ſo much Archimedes for contriuing a ſpheare of glaſſe, wherein hee had comprised the motions of the heauens, ſince in this ſacrament are vnited all the admirable operations, wonders, and miracles, which proceed from the hands of the ſoueraigne workman of heauen and earth, grace and nature.

Gen. 19. Exod. 4. & 7 Ioh. 2.

The

The third cause to deifie the soule.

THe Philosophers and Phisitions with iointo assent approue this principle to be of an vndoubted verity. *Ex quibus constamus ex iisdem nutrimur*, with those things we are nourished of which we are made. For being compounded of flesh, bones, heart, liuer, braines, sinewes, wee cannot liue except we be fed with flesh, bones, heart, liuers, sinewes, to nourish our bones, heart, liuer, &c. which position must not be so grosly conceiued, that we ought to eat bones, or liuers, to nourish our bones, or heartes, for many eate nothing but roots, hearbes, fruites, bread, fishes, neuer touching flesh, or bones, and yet are nourished. But that whatsoeuer we receiue for sustinance, cannot restore the partes which by continuall resolution vanish away, except the meate wee take be first conuerted into the substance of those partes which are to be repaired. Therefore that bread wee eate doth not nourish the heart before it be conuerted into the substance of the heart, it feedeth not the bones till it be changed into the substance of bones, it restoreth not the braines,

braines, till it become of the nature of braines. The Iust therfore in scripure being called gods, *Ego dixi vos dij estis & filij excelsi omnes.* I saide you are gods, and all the sonnes of the highest: and participating in their soules a diuine nature, *Diuine naturæ facti consortes,* Being made partakers of the diuine nature (if the Philosophers propositions be proued true) ought to haue a diuine foode, the which no doubt the wisdome, goodnesse, and power of God knew, would and could prouid for them, as we see afforded in this Sacrament. This seemed Christ to insinuate when he saide, *Qui manducat meam carnem, & bibit meum sanguinem, in me manet & ego in eo.* He that eateth my flesh, and drinketh my bloud, abideth in me, & I in him. By which wordes are propounded two admirable vnions, the one is, that God is in vs, the other, that we are in God, by eating this celestiall foode. That God herby dwelleth in vs, it cannot be called in question, because as meat entreth into vs, remaineth in vs, and is vnited with vs, euen so Christ entereth really, remaineth really, and is resident so long as the vailes of bread and wine are

Psal. 81. And Io. 10.

2. Pet. 1.

Io. 6.

not

not consumed. But O Lord how can we be in thee, since that no man is in the meat he eateth, but rather the meat is in him? how then is it true, he that eateth thee remaineth in thee? yet infallible truth it is that those that eate Christ are in Christ. For this difference we finde betwixt this diuine foode and other corruptible meats, that they haue not life in themselues, nor giue life, but receiue life of the body, and of insensible and inanimate creatures become sensible and animate substances, but Christs body so feeds the soule that it giueth life vnto it: *Qui manducat me, viuet propter me.* He that eateth me, the same also shall liue by mee. And therfore as God is saide to be in the iust by grace & charitie, and they in him, so by this Sacrament Christ is in vs, and we in him. Herevpon it followeth, that men are deified in two sortes, by receiuing this Sacrament, first by a reall communication with Christ, whom they harbour in their bodies, and therfore of S. Cyprian are called *Baiuli Christi* carriers or bearers of Christ, and others terme thē *Christoferi*: secondly they are deified in soule, by receiuing this grace, which is a di-

Iob. 6.

De cœna Dom.

a diuine coniunction and admirable participation of his deitie, by which they are made *diuinæ naturæ consortes* partakers of the diuine nature.

The fourth cause to vnite the faithfull after a certaine reall manner.

CHrist our Sauiour making his praier to his Father, among other graces hee demanded, he asked this for all the faithfull, that as his Father was in him, and hee in his Father, so the faithfull should bee one thing. Christ is in his Father, because he really and essentially participateth the same substance with the Father, and his Father is in him, for that he possesseth the same nature and substance, with his sonne. It was vnpossible that the faithfull should in such sort partcipate one cõmon essence, because the infinite perfection of God chalengeth this as a proper dignitie, to haue a nature communicable to diuers persons. But since that mans nature was not capable of such fecunditie, our prouident Pastor prouided a way to keepe his flocke together, and to vnite them, not only by affection in minde, but also

Ioh. 17. Hec expositio est Cirilli lib. 11. in Io. ca. 26. & Hilarii lib. 9. de trinit.

by

by a certaine reall and substantiall nature wherein they should be made all one, and most excellētly resembled vnto the blessed Trinitie, which was effected by this Sacrament: for by giuing them all the same body and bloud, he caused them to be vnited in one substance, one nature, & essence, and that more excellent than their owne naturall substance was. Wherefore al those that receiue their body may bee called one body, as S. Paule doubted not
1 Cor. 10 to call them when he saide, *Vnus panis, vnum corpus multi sumus, omnes qui de vno pane participamus*, beeing many, wee are one bread, one body, all that participate of one bread. And for this cause (as wee say) all the three persons in Trinitie are one God, euen so all the faithfull by a certain maner are one body: and as the starres in the firmament, though of themselues very different, yet are vnited al in one indeficient fountaine of light, so all the faithfull situated in the firmament vnmoueable of the Catholike Church, are vnited together and made one in this blessed Sacrament: but with this difference, that the starres haue not the Sunne in them, but nely the light, whereas the faithful haue the

the Sonne of all light continually springing within them. Iosuah thought GOD shewed him a singular fauour, and woorthily al admire it, that God at the requeſt of a man ſhoulde ſtaye the courſe of the Sunne till he had ouercome his enemies: But what would he haue ſaide if God had brought the Sunne from heauen, and put it in his hand to haue vſed it at his pleaſure? ſo hee hath dealt with vs in this Sacrament, by drawing his eternall Sonne from heauen, to dwel in earth, to be held in our handes, to be receiued as foode, to ioyne vs all that be in his church, to fight againſt al viſible enemies, as tyrants, and heretikes, and inuiſible foes, as the Divel and his infernall ghoſts. Iosu. 10.

The fift cauſe, to vnite the faithfull in affection.

AS the bodie of man containeth diuerſe parts of contrary nature and diſpoſition, the heart being hote, the braine cold, fleame, moiſt, melancholy, drie, ſpirits of a fiery nature, bones of an earthly, all the foure elementes in ſundry partes holding pre-

predominion, yet the soule keepeth them in peace, conserueth a most sweet harmony, containeth euery one in his office: euen so this blessed Sacrament ioyneth Christs seruants, Greekes, and Egyptians, Iewes and Gentiles, poore and rich, learned and ignorant, in an admirable bond of loue and vnitie, if they receiue it with that preparation, and vse it as they ought: the which vnion, loue, and peace, I say the Prophet foretold was too slowe ouer the earth, after that little cloude which Elias beholde had powred downe this blessed Sacrament vpon it, *Habitabit* (saith he) *lupus*, the woolfe shall dwel with the lamb, the libbard shall rest with the kidde, the calfe, the lion, and the sheepe, shal lodge all together, and a little childe shall leade them: he meaneth, fierce, cruell, and intractable men, sauage nations, and barbarous countries, shall be brought to vnion, peace, and loue, no doubt but principally by vertue of this sacred communion: this common soule will cause euery one to keep himselfe in order: this little childe which we fold with our breasts in this sacrament, will guide, pacifie, and comforte them all: for what inflameth men, one to

Isai. 11.

3 Reg. 18.

loue

loue another principally but resemblance and similitude? Why doe kinsemen so affect one another, but in regard of resemblance of bloud, and similitude of complexions? And therefore they are called, *Consanguinei* and *Kinsemen*. And what similitude can be greater then this, whereby good christians are made *Verè Consanguinei Christi*, In very deede the kinsmen of Christ. Yea rather identified or made one with the selfe-same bloud, the selfe-same body and soule, which no kindred euer did participate, because they haue the like bloud and bodies, but not the same, nor the same soule. The dignity and worth of those which be partakers of this sacrament may easily inuite al men to loue them. For as we prise and admire all those whom we acknowledge to be of account, so surely wee ought to esteeme those who are bathed with the bloud of Christ, who are indued with his grace, whose bodies are liuing temples & pallaces to allodge this royall maiestie. If the ground was holy where the Angell onely in a bush spake to *Moses*: If the mountaine was sanctified where the celestiall spirits gaue the law: If the napkins Exod. 1. Exod. 19 Act. 19

and girdles of Saint *Paule* wrought miracles, because they serued so great a seruāt of God, O in what reputation should we haue those blessed men which we know receiue so often, and keepe so long the king of Angels, the head of all the Apostles in their bodies.

The sixt cause for the exercise of faith.

IN the summe of all Diuinity I find 10. difficulties hardly to be conceaued, and consequently, not easie to be beleeued.

The first is, howe God hath free will. 2. how he knoweth those future effectes which neuer shalbe, but if some circumstances did occurre, they would fal foorth. Matth. 11. As for example, *Vae tibi Bethsaida*, Woe be to thee *Bethsaida*: for if in Tire &c. 3. how God doth predestinate, 4. the mistery of the Trinity, 5. howe *Adams* sin can be transfused or communicated to his posterity, 6. the mistery of Christes incarnation, 7. howe that which once was corrupted, shall afterwards be repaired in resurrection, 8. how a spirit can be dilated in a body, 9. how the corporall fire of hell can torment a spirit, the 10. is this admi-

admirable Sacrament, the which in my iudgement for difficulty surpasseth them all. For if you can but resolue me in one or two questions about eache of them, I wil make you sufficiently conceiue them all. As plainely I could make it appeare discoursing ouer euery one: but becausse al men, yea very few are capable I will omit them. For in this Sacrament first you haue heard difficulties about the wordes, how they can effect that they signify, 2. howe they effect it, 3. in what time they effect it. Secondly you haue inextricable difficulties about the bodye of Christ, 4. by vvhat action is it produced, 5. by what maner consisteth it in an indiuisible sort, 6. how doth it reside there vvithout confusion, 7. howe doth it not penetrate those accidents, 8. or vvhat vnion hath it vvith them, 9. vvhat opposition findeth it with the substance of bread, 10. howe is it not by so many that feedeth vppon it consumed, 11. howe can it be disperced in so many places, 12. how can it be extended to such a masse of bread, and such a quantity of wine, 13. howe in breaking the hoast Christs body is not diuided, 14. how can there bee as much in one hoast, as in

10000. 15. how passeth the difficulty of transubstantiation. Thirdly there are difficulties about the substance of bread, 16. what becōmeth of the substance of bread, is it annihillated or resolued into aire? 17. vvhen the formes of bread and vvine are cōsumed, how returneth it again? Fourthly, there be not a few most difficult questions about the accidents, 18. how they remaine vvithout their subiect, 19. how one hoast penetrateth not another, 20. how they concurre to the production of grace. I omitte many more vvhich might be touched about the sacrifice, effects, and receauers of this Sacrament. But these onely I haue propounded, that the faithfull Christians might perceaue the singular vvisedome of God in prouiding them so present, so palpable, so daily an obiect to exercise their faith. For questionlesse there is more merit of faith where the obiect hath greater difficulty to bee vnderstood, because there principally we captiue and bridle our wittes to obey God in faith. Wherefore I cannot but commend the deuotion of those faithfull christians, vvho in all temptations of faith, haue recourse vnto this Sacrament, and say, good Lord.

Lord *Credo adiuua incredulitatem meam*, I doe beleeue, helpe my incredulity: Likewiſe I take one of the diſpoſitions or preparations very proportionate to the receauing hereof to bee a reſolute faith, to beleeue the reall preſence of Chriſt in this Sacrament, proteſting to liue and die in the profeſſing of this vndoubted truth, in deſpight of all hereſie or errour. Marke 9.

The ſeuenth cauſe, for the increaſe of our hope.

TWo things by the vertue of hope we expect at Gods hands: vvherfore both we are apertly aſſured to obtaine, by the inſtitution of this Sacrament if wee bee not faulty on our partes: the former for principall, though laſt in effect, is life euerlaſting: the latter though as it ſeemes not ſo worthy, yet firſt in execution, are the means to atchieue life euerlaſting. As for them moſt liuely our hope we ſee erected by this ſacrament. For who is ſo fooliſh to thinke that God will deny him any thing neceſſary to ſalnation, ſince he hath left him his body, ſoule, perſon, bloud, & life, for a meane, for a ladder to make him

Roman. 8. to ascend into heauen? If saint Paule reasoned wel, God gaue vs his sonne, & how will he not giue vs all with him, speaking of his incarnation? so nowe I wil reason, Christ bestowed his body and bloud to bring vs to life euerlasting, and howe can he deny vs the lesse, who hath granted the more? how wil he debarre vs of al treasure in heauen, who hath giuen vs the Lord of al treasure of heauen? Had not the Iewes a most stedfast argument (when they wandered in the vast desart of Egypt) that GOD firmely pretended to con-

Exod. 14. duct them vnto the land of Promise, when hee sent his Angel with a pillar of fire, as a torch bearer, to guide them in the obscuritie of the night, and with a cloude like a fanne to defend them by day from the scorching beames of the Sunne, when

Exod. 16 he euery day rayned Angels foode to sustaine them? al which were figures of this Sacrament, as hereafter shal appeere. And may not wee in like manner saye, that Christ hath left vs an inuisible proofe, that hee pretendeth neuer to faile in meanes necessary to life euerlasting, hauing presented a pillar of light, a cloude of raine, a celestial Manna, to illuminate

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our vnderſtanding, to coole the fierie flame of concupiſcence, to feed our ſoules to eternal life? And therefore hee ſaide, *Manducauerunt patres veſtri manna in deſerto, & mortui ſunt*, Your Fathers didde eate manna in the deſart, and they died. *Qui manducat hunc panem viuet in æterno*, Hee that eateth this bread ſhal liue for euer, Iohn the ſixt chapter: In like ſorte we may be aſſured of life euerlaſting: for hee that prouideth ſuch forcible and excellent meanes, queſtionleſſe intendeth to impart the end, yea he that we receiue is the end himſelfe, *Hæc eſt vita æterna, vt cognoſcant te verum Deum, & quem miſiſti Ieſum Chriſtum*, This is life euerlaſting, that they know thee the onely true God, and whome thou haſt ſent Ieſus Chriſt: the ſeuenteenth chapter of Saint Iohn. And he hath auerred moſt certainly, that thoſe which worthily eate this food, haue euen in this life life euerlaſting in them. *Qui manducat meam carnem, & bibit meum ſanguinem habet vitam æternam, & ego reſuſcitabo eum in nouiſſimo die*, Hee that eateth my fleſh and drinketh my bloud, hath life euerlaſting, and I will rayſe him vppe in the laſt day: Iohn the 6. chapter:

that is, they haue the second person in trinity, who is life euerlasting, both the obiect and the giuer.

The eight cause, to inflame our charitie.

ARistophanes saide that loue was of such nature that it affected so to vnite louers, that they should become one thing: but becausse this was impossible to bee done, either without the destruction of one, or both, therfore it inforced them to procure all those vnions which were possible, as the same iudgementes, opinions, desires, habitations, table, apparell &c. And indeede this opinion of *Aristophanes* we may confirme by daily experience: For vvhat els pretend those who so vehemently embrace one an other, but as it were one to enter into another, and vnite themselues in one, for the vehement affection of loue. Why did *Iob* say, *Quis mihi det vt de carnibus eius saturemur*, who will giue me that wee may bee filled with his flesh, but to declare that the vehemency of loue desired this vnion? How possesse

Iob 31

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the three perſons in Trinitye ſuch vehement and ardent loue, but for the vnion of one ſubſtance in three perſons? That which men thought impoſſible to God was poſſible, and that which nature affected, was by the Author of nature & grace in this miſtery effected: for herby imparting his body vnto men without deſtruction of either, he cauſed an vniō of both, whereupon enſued that the loue of God could not but be ſingularly increaſed towards vs, becauſe as fathers loue moſt vehemently their children, becauſe in them they ſee a part of their owne ſubſtance, diſperced in their bodies, though after many chaunges and alterations: So God vewing his whole ſubſtance, without any mutation or change in nature or qualitie, his body and bloud, his ſoule and perſon, really remaining in vs and ioyned with vs, cannot but loue vs exceedingly, much more then any father his children. And we for the ſelfe-ſame cauſe are moued to loue him for the ſame vnion, or rather identification of ſubſtance. For who is ſo baſe minded, or cold in affection, that lifting vp the eies of his ſoule to heauen, admiring the infinite Maieſtye of God,

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where millions of Cherubins and Seraphines ſtand in his ſight, veiling their eyes with their golden wings, leſt they ſhould be dazelled being not able to behold the infinite brightnes of his glory? who I ſay after this conſideration would not open all the vaines of his heart, and reſolue them into loue, ſeeing this ſoueraigne Maieſtie to diſcend from heauen to earth, to dwell with a poore worme, to lodge with a miſerable man, one that many times had offended him, to couer himſelfe vnder bread to be eaten of him, and to enter into his body to be eternally vnited with him? Zacheus thought he ſhewed him a ſingular fauour, to come into his houſe: the Centurion paſſed a litle furder and ſaide his houſe was not worthy of him. But here what ſhall wee ſay? he entereth not to receiue, but to giue, not to cure the body, but to ſaue the ſoule, how can that heart not be enflamed with loue, which hath a burning flame of fier glowing ſo neere, I meane the heart of our Sauiour Ieſus Chriſt? How doth not thoſe veines ſwell with affection which are filled with the pretious bloud of their moſt affectious

Luc. 19.

Luc. 7.

ous and zealous GOD? How doth not that ſoule exult for ioy at Chriſts preſence beeing ſo neere, when Saint Iohn Baptiſt exulted for ioy in his mothers wombe, conceauing but our Ladies voice? Luc. 1.

The ninth cauſe, to be an ornament of the materiall Churches.

IN the olde Teſtament (which was a modell of the new) wee ſee that God had a ſpeciall care to prouide the Arke, the Cherubines propitiatorie, with all the ornaments and furniture of the interiour Tabernacle, or *Sanctum ſanctorum*, into which none could enter but the high Prieſt, and he only once a yeere. this as the Apoſtle apertly declareth, ſignified how Chriſt was to offer vp once a bloudy Sacrifice for the redemption of al the world. Yet this was but the Allegorie of theſe ceremonies, which God had not only inſtituted to ſignifie what was to come, but alſo ordained them for the preſent vſe and religion of the Iewes, as Circumciſiõ, Mãna, the Paſcal lambe with al the reſt, one reaſõ therfore which moued the diuine wiſdome of God to ordain this Exod. 25. Hebr. 9.

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so maiesticall a place, so reuerend and ful of ceremonies, was to strike into the peoples mindes, a great conceit of him, a reuerence and respect, a feare and humilitie in that place.

The like, without al doubt, stood with his prouidence, in instituting this Sacrament, that we should haue in our temples the true Ark of his couenant, whence-frō he was to giue answere, to imprint in our heartes at the view of his tabernacle a reuerend feare, and a fearful loue of his maiestie: for if we were Angels, and needed not corporall senses to pourtraite or represent the maiestie of God vnto vs, little it woulde auaile vs, to haue present such rites & ceremonies, but becausе our soule in this exile is drowned in the body, and cannot ascend to God, but by fixing the first and second step in externall sences, and corporall imaginations: therfore our prouident Sauiour condescending to our infirmities, ordained a sensible presence for his maiestie, thereby to strike into vs reuerence, feare, and respect, and so in effect it seemes that experience teacheth. For when I enter into an heretical church without light, altare, or image, and especially

aly without the body of Christ, me thinks I come into some vast prophane hall, or at best, some great schoole, for it carrieth no shew, nor casteth any smel of religion. Whereas entring into a church of Catholikes, al that I see breatheth pietie and religion, the lamps and lights represent the indeficient glory of heauen, and brightnes of Gods elected, the Images giue mee to vnderstand the multitude of Saints and Angels, who assist the maiesty of God in his eternal temple, whereas day and night they neuer cease his praises: the Altare leades me to that incruent sacrifice, which daily is offered to the liuing God, for all the faithful in Christs church: and in fine, the presence of Christ in the Tabernacle moueth me to reuerence, to look into my selfe, to carry me circumspectly in that order as such a presence requireth. For as wel noteth Saint *Chryſ.* When Courtiers come before the Kings presence, they are careful and circumspect what they doe, they roll their eyes about their garments, lest any spotte or blemish in them might offend the Kings eyes, they ponder their speeches, lest any vndecent word should escape from them, they forelooke al their

gestures

gestures & actions, lest any of them should appeere vngrateful to the king? And how doe faithfull Christians when they come before Christ in the Church? they looke into their soules, weigh their words, consider their thoughts, and in fine, beware that nothing proceed from them, that in any sorte may displease so diuine a maiestie: for indeede, as the same Authour wel aduertiseth, by the presence of Christ in the Sacrament, the church is conuerted into heauen. For as we proove the kings Court and Throne is not his pallace, his gardens, his golden galleries, his riche beds, his chaire of estate, his pearled canopies, but the person of the King is the essence of the Court and Throne, al the rest be accessary to him, euen so the court and throne of heauen is not those spheres, those angels, those saints, they be all ornaments, they be accessary, they waite vpon Christ, which is the very essence and substance of the court and throne of heauen, who nowe dwelling in the Church hath changed it into heauen: and questiõlesse, where Christ is, there cãnot but be a multitude of Angels attending his Maiestie, beholding his glory, as *Chrys.* witnesseth.

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The tenth cauſe, to be the end and conſummation of all the other Sacraments

WHen I conſider the ſeauen Sacraments of Chriſts church, me thinks I conceaue God as an immenſiue Circle without bound or limit, whence from iſſueth ſix Sacraments, as lines, who end all in the center of Chriſts body in this Sacrament, or elſe that the other ſix are great flouds of grace which water the earth of Gods elected, yet all running amaine to the ocean ſea, which is this euerlaſting Challice, or elſe, that the ſeuen Sacraments, reſemble the ſeuen Planets, whoſe influences cauſe ſuch admirable effects in this corporall world, all yet receiue their light from that which ſtandeth in the middeſt, I meane the Sunne; euen ſo all Sacraments draw their vertue and grace from the contented of the Euchariſt. Wherfore S. Cip. called it, *Conſummans Sacramentum*, a Sacrament conſummating, and *Dioniſ. Areop.* termeth it *Sacramentum Sacramentorum*, the Sacrament of Sacraments. For as he ſaith no Sacrament

Cipr. ſerm. de cœna in ritulo Dionil. li de eccleſ. Hierarc. Τελετη Τελετων Auguſt. tract. 120. in Io.

crament is preſent without this, and that for two cauſes, the former is, in regarde that the Author hereof imparteth grace, vertue, and efficacie, to all other Sacraments, for out of his ſide iſſued all the Sacraments of the church. Another reaſon is, becauſe all other Sacraments are peculiarly ordained of God to this, and as S. Dioni. ſaith, haue not their complete perfection without it. By originall ſinne the gates of Paradice were ſhut, and wee all debarde from the tree of life, which only immortalized the eaters. By Baptiſme the gates are opened, and acceſſe is graunted to eate the Fruite of the Tree of life, this Sacrament which grew vpon the croſſe. But actuall ſinnes cauſed death againe, and bolted the gates as faſt as before; the which the Sacrament of penance vnbolteth againe. The Sacrament of confirmation peculiarly God ordained for the faithful, that therin they might receue force and ſtrength to confeſſe the Soule of this Sacrament Chriſt Ieſus, and all the miſteries of our faith, denied by infidels, blaſphemed by Iewes, impugned by Heretikes, among the which none hath bin more aſſailed, nor more earneſtly defended

fended then this, and as I thinke there is no pointe of chriſtian religion, vppon which more bookshaue bin written, then on this matter. How order aymeth at the body of Chriſt, none can call it in queſtion, ſince all the ſeauen orders of the Church are wholy directed vnto the right conſecrating and adminiſtrating of this Sacrament. Matrimonie, by repreſenting the vnion of Chriſt and his Church, conſequently vnfoldeth vnto vs, the coniunction of Chriſts faithfull flocke with their heauenly Paſtor in this Sacrament, for as man and wife in Matrimony are one body and one fleſh, ſo by the virtue of the Euchariſt, Chriſt and his faithfull are one body by reall vnion, and one ſoul by naturall affection. And for that this Sacrament of Chriſts body was to bee a viation to conduct men, ſpecially in the laſt point of their liues, when they enter the harbour of eternall life, therfore to diſpoſe the ſoule, to take awaie all melancholie and diſcomforts cauſed by ſickneſs, and lothſomnes to leaue this worlde, our bleſſed ſauiour prouided the extreme vnction, and then all Sacraments end in the Euchariſt,

The eleuenth cause, to arme vs against our enimies, and especially against the deuill.

THe common enimies of al Christians, well knowne and daily proued, are the diuell, the flesh, and the world, who openly, and secretly, by force, and trechery, omit no occasions, wherein they thinke to preuaile. Against them all three, our vigilant Captaine hath armed his souldiers with this sacrament. How he protecteth vs against the diuell heere I will deliuer, reseruing the other two to the next discourses. First of all, most certaine it is, that the blessed Eucharist is not only meat to feed our soules, but also armour, force, and strength to defend vs in battaile: so
Psal. 22. saith Dauid, *Parasti mensam in conspectu meo aduersus eos qui tribulant me*, Thou hast prepared a table before me against those that vexe me. And what other table can he meane of but this which Christ hath set before all his faithfull? what other table can fortifie him against his enemies but this, wherein is eaten, *Fortitudo gentiarum* the fortitude of the Gentiles? the reason

reaſon why this celeſtiall foode armeth our ſoules againſt the aſſaults of our enimies, may eaſily be deliuered, for little would it auaile a ſouldier armed without, with helme, currats, picke, or what furniture ſoeuer, if he were deſtitute of naturall force and ſtrength of body to mannage his weapons. if for hunger his vitall ſpirits failed, if he were ſo weake he could not ſtrike a blowe: therfore meat is neceſſary to reſtore his loſt forces, to repaire his ſtrength, and conſequently, to arme him within againſt the troupes of his enimies. So internally doth the Eucharift fortifie vs by ſpirituall nutrition and vitall ſuſtentation againſt our ghoſtly foes. The diuell, as GOD ſignified by that monſtreus Leuiathan mentioned in Iob according to Saint Gregories expoſition, like a great whale did ſwime in the tempeſtious Sea of this worlde, deuouring men like fiſhes, caſting them downe into that fiery ſtomacke of his infernall furnaces: at laſt he came to Chriſt, and as he caught for a baite, his Humanitie, he was taken with the hooke of his Diuinitie. In like ſort pretending to inuade Greg. in 40. ho.

those who are blessed with this thrise blessed bread, thinking to take them naked, findeth them most strongly armed, and those which he made acounte in hell to haue troden vnder feete, by vertue of this bloud, shall triumph in heauen ouer his head. For as Saint Chrisostom saith, *Tanquam leones spirantes flammas sic discedimus ab illa mensa diabolo terribiles effecti*, as lions breathing flames of fier, so depart wee from that table being made terrible vnto the deuill. For what flame of fier can more affray then the presence of Christ, at whose name all the infernall crew do tremble and shake? They feare no doubt that which carieth this sacrament in his breast, should foile their forces, as Dauid did Goliath that tower of flesh, (their figure and slaue) with a little stone, the picture of Christ residing in the Eucharist, they know well enough their dartes are shot against a wall of flint, which reboundeth to their owne harme and shame, when they impugne a soule armed with Christ: yea for feare they dare not approach, but as a seruant of Christ saide, fly from a soule feruent and full of charitie

Hom. bi ad Pop. Antioch. & hom. 45. in Io.

1. Reg. 17.

S. Kather. de sienna.

ritie as a number of ſtinking flies, from a boyling pot vppon the fire, becauſe they know they ſcorch their bodyes by ceazing vppon ſuch a preye. There- Iob. 17.
fore in all temtations of Sathan which vexe vs vehemently, let vs runne to this defence, and ſay with Iob, *Pone me iuxta te & cuiuſuis manus pugnet contra me*, Put me next to thee, and then let any hand fight againſt mee.

The twelfth cauſe, to arme vs againſt the worlde.

BY the world here I vnderſtand all the wicked men, who profeſſe themſelues friends of the world and endeuoure to induce the ſeruants of God to ſinne and wickedneſſe, as Infidels, Heretikes, and wicked Chriſtians, againſt all which this bleſſed body doth ſingularly defend and protect vs.

Who cannot but call to memory that memorable miracle wrought in the furnace of Babylon, when the blaſphemous Dan. 3
Nabuchadonozer affecting deitie cauſed Sidrac Miſac & Abdenago to be caſt into the vehement flames of fire, becauſe

they would not adore his ſtatue? but what effect had it? what could he preuaile? nothing. What was the reaſon? becauſe he ſaw one with them walking like the ſonne of man. They which had Chriſt with them (for him the Angell there preſent repreſented) in the very middeſt of flames walke with alacritie, care not for torments, in the calme of their dolours they praiſe and glorifie God. For I would demaund of any true ſeruant of chriſt, what perſecution, what what loſſe of goods, what impriſonments, what rackes, what gibbets, cutting or mangling can affright him who hath receiued Chriſt into his heart in the bleſſed ſacrament? ſpecially when he conſidereth with mature deliberation, that that all theſe torments and many more are nothing in compariſon of that the very ſonne of GOD ſuffered for his loue. Moreouer if wicked Chriſtians deride thy faſting, continencie, long praiers, and mortifications, what conſideration can better defend thee then the preſence of Chriſt, who paſſed ouer all the alphabet of mortification moſt exactly for thy ſake?

The

The cauſe why this Sacrament ſo defendeth good ſoules againſt the wicked aſſaults of the world, I take to be the great abundance of charitie and grace, which Chriſt offereth to thoſe that receiue his body worthily: for (as after ſhall be declared) heere our Sauiour openeth his hand, & diſperſeth his heauenly treaſures moſt copiouſly. This celeſtiall dew, or rather this ſupernaturall flame ſo kindleth the hearts of all good ſoules, that it cauſeth them to loue, prize, and eſteeme God exceedingly, and conſequently to deſire nothing more, than to haue occaſion to com to that ſupreame and heroicall act of charitie, *Ponere animam pro amico ſuo*, to yeeld his life for his friend: For thereby they aſſuredly know they ſhal be like vnto him whome they doe claſpe in their breaſts: they wel vnderſtand, that loue more appeereth by ſuffering euil for their friend, than in dooing good for him. And for this cauſe I would councel, yea, and I am perſwaded, if the precept of receiuing the Euchariſt bindeth out of Eaſter (as commonly Diuines holde it doth) that ſpecially thoſe, who eyther are to be examined or arraigned, or exe- Io. 15.

cuted for religion, ought to prepare thē-
selues with this Sacrament if they can
do it conueniently: for as Saint Cyprian
saith, *Idoneus esse non potest ad martirium, qui*
Cip. in ep. 54 *ab Ecclesia non armatur ad prelium & mens*
deficit quam non recepta Eucharistia erigit &
accendit. He is not fit for Martirdome,
whome the Church hath not armed to
battaile, and there the minde faileth, whē
the Eucharist receiued erecteth not and
inflameth. For how can thy be better
prepared to spend their blood for Christ,
then when they are armed with the blood
of Christ? or when will they answere
more courageously in the defence of
Christs religion, then when they are re-
plenished vvith the chiefest fruite of
his pasion.

The thirteenth cause, to bridle our
concupiscence.

THe sting of originall sinne made such
a deepe wound in the inferiour partes
of our soules, that although they bee cu-
red by Baptisme, yet the scarres fester a-
gaine, except they be continually fo-
mented with some heauenly medecine
the

the which our carefull paſtour hath prouided in this Sacrament: whoſe vertue better ſhall be perceiued by the declaration of both the ſore and the ſalue. Concupiſcẽce is an inordinate appetite of the ſoule, inclining it to follow the delights of the flesh, proceeding from ſin, and bẽding the ſoule to ſin. This ſalue is a Sacrament eleuating ſoules from earth to heauen, from ſence to reaſon, from carnall delights to eternall pleaſures, proceeding from god, containing god, and leading to god. Whence from followeth that as daſtards are terrefied only with the memory of their potẽt aduerſaries, euen ſo the fury of concupiſcence, is greatly aſſwaged only by the memory of this ſacrament, when it perceiueth that Chriſt muſt lodge in that houſe where it reſideth. For it well knows that if the high prieſtes in the olde law could not offer their ſolemne ſacrifices, but prepared with continencie, if none durſte approache neare the mount where God by his Angelles gaue but two ſtonye tables contayning the lawe, except the abſtinency from their lawefull wiues hadde armed them, if Dauid coulde not eate the loaues of propoſition,

Exod. 19.

1. Reg. 21. & Mat. 12.

but

2.Cor.7. but dispoſed with coniugall chaſtitie: if S.Paule woulde haue married men to abſtaine for a time, to be more fit for praier, howe then dare concupiſcence deboſtlie breake foorth into inordinate appetites? how dare ſhe deſire thoſe delights vniuſtly, when thoſe are debarred which might haue vſed them lawfully? Do wee not ſee what care the true friendes of Chriſt haue euer had to handle his body with all puMatt.27. ritie? If Ioſeph of Aramathia take the body of Chriſt to bury, he foldeth it in a moſt pure ſindon or fine white cloth, if it be laid vpon the Altare, none is ignorant how cleane the corporalls are, where vpon his precious body reſteth: and ſhall wee thinke that externall creatures are ſo requiſite, and internall puritie, not much more to be affected? No no, the ſoule of him who receiueth this Sacrament, ought to be a corporal, without ſtaine of fleſhly delights or impuritie: if concupiſcences are ſo reſtrained with memory of the puritie requiſite to this holy Communion, if the Sunne caſt ſuch a light before it appeare aboue our horizon, how can darkenes abide after it be riſen? in what fetters and boltes ſhal it be caſt, when Chriſt entreth

treth, when he ſheweth his face? for moſt certaine it is, that the loue and charitie of Chriſt heere imprinteth in the ſoule the ſupernatural comforts, hee moſt liberally lendeth to the deuout receiuers, extinguiſh the flames of concupiſcence, as the cloud in the deſart hindred the ſcorching rages which parched the children of Iſrael, and the freſh water which guſhed out of the rocke, quenched their thirſt. Likewiſe after that good ſoules haue harboured this precious balme, what fragrant ſmells of deuotion, of modeſtie, of pietie, of religion iſſue out of thoſe mouthes, diſtil from thoſe handes, ſpring from thoſe eyes, who haue ſeene, toucht, and taſted their ſaluation. Pſal. 104. Pſal. 77.

The foureteenth cauſe, to giue life to the Soule.

THis cauſe, motiue, or effect, of the inſtitution of the Euchariſt, our Sauiour welnie tenne times inculcateth in S. Iohn which breedeth ſome difficultie, becauſe al the other Sacraments communicate to the receiuers the ſame effect: for a ſacrament is a viſible ſign of an inuiſible grace, inſti.u-

instituted for the sanctificatiō of the soul, the which cannot be without grace, which is the life of the soule: for as the bodye without the soule is dead, euen so the soul without grace lacketh life. Howe then peculiarly doth Christ ascribe the life of the soule to this Sacrament since it is cōmon to all the rest? Diuers causes I think may be rendred. First, for that in the other sacramentes God distilleth his grace by droppes, in this where he dispenseth it with his owne hands he powreth it forth in abundance: and therefore they may be said, not to giue life in respect of this. Euen as we call flesh onely meate, not that fish is not meate, but in respect of flesh wee scarce account it meate. Secondly, because in this Sacrament men participate, not onely the life of grace in the soule, but also the body and soule folde within them the reall and substantial life of Christ, wherwith they are made one thing, one bodye, one life, wherefore Christ said, *Qui manducat me viuet propter me*, He that eateth me, shall also liue by mee. And, *Sicut misit me viuens pater & ego vnio propter patrem, & qui manducat me viuet propter me*, as the liuing father hath

Io. 6.

sent

ſent mee, and I liue by the father: And hee that eateth mee, the ſame alſo ſhall liue by me: that is, as my father ſent me by mine incarnation, and I liue for the vnion vvhich my diuinity receaued from my father, euen ſo thoſe that eate mee, ſhall liue for the vnion they haue with me.

Thirdly, for that we here receaue the intire and compleate cauſe of life euerlaſting, both of body & ſoule, the which wee doe not in other Sacramentes, and therefore Chriſt ſaide, *Qui manducat meam carnem. Et bibit meum ſanguinem habet vitam æternam, & ego reſuſcitabo eum in nouiſſimo die.* He that eateth my fleſh, and drinketh my bloud hath life euerlaſting, and I will raiſe him vppe in the laſt day. Since therefore this foode in general cauſeth life, and for ſo many particular reaſons yeeldeth life to the receauers, wee may well call it the fruite of life. And as often as we eate thereof, we haue acceſſe to that tree of life planted in paradiſe by whoſe fruit our forefathers had kept their bodies immortall. As often as it entreth into our mouthes wee ſucke the vaine of life, drawing the incorruptible bloud out Io. 6.

Gen. 3

of

of our Sauiours side: for al other meates, do what you can, they so restore life, that they destroy life, and at last, by their continuall action exhaust al the forces: but this Sacrament yeeldeth eternal life both to the soule and body, and although the body die, yet by vertue of this foode, it is to rise againe.

The fifteenth cause, to dignifie his Priests.

BEeing once in company with certaine Protestants, yet ciuil men for conuersation, one of them being a Minister, asked what was the cause that Priests were so accounted in times past among the Papists, and ministers so little prized now among the Protestants. He himselfe answered first, Truely (quoth he) I thinke it proceeded of confession, by which they kept the people in great awe and reuerence. Nay quoth the other, it was the good life of those Priestes which made them esteemed, and the ill life of our ministers which causeth them to be contemned. I then concluded the matter, and told them they had both touched good strings for we commonly reuerence them whom

we

wee know are thorowly acquainted with our ſtate, and vnderſtand our imperfections; beſides, we reſpect ſanctitie in whom ſoeuer we find it, but eſpecially in them whoſe ſtate requireth different life from the reſt: but to make the harmony more perfect, I thinke the chiefe cauſe was the dignitie of conſecrating the bodye of Chriſt, al theſe three make a good conſort in Muſicke, to haue power ouer his reall body by conſecration, and ouer his myſticalbodye by remiſsion of ſinnes, and to leade a life continually correſpondent to them both, cannot but ſtrike into the peoples hearts a great reuerence and reſpect: Let vs omit the two latter, & onely ſpeake of the former.

What greater authoritie can wee imagine could God giue to man, than to put in his hand the vſe of his infinite power, to worke ſo many myracles, to effect ſuch a worke as ſurpaſſeth the creating both of heauen and earth, when, where, and as often as hee woulde? Simeon thought it ſo great a thing, to take Chriſt but once in his armes, that he loathed after to liue in the world, and cried, *Nunc dimittis ſeruum* Luc. 2. *tuum in pace*, Heere the Prieſt euery day,

not

not onely handleth, but also maketh present and eateth. The three kinges came from forraine countries to adore him: but the Priest can bring Christ from heauen, and lay him vpon the altar. Saint *Marie Magdalen* bathed Christs feet with tears, but what flouds would she haue shed once to haue eaten his body or dranke his blod? What greater dignity coulde a man haue conceaued then to be made instrumentes of Gods Omnipotencie, that their words should be more effectuall thē al the deeds in the world? What more imminent glory could they haue imagined, then to offer vp daily that sacrifice which our sauiour offered once vpon the Crosse. These thinges bee so great, that whole bookes would scarce suffice to Register them all. Reade Saint *Chrysost: de sacerdotio*, and you shall see howe he extolleth their Authority.

Luk. 7.

The sixteenth cause, to haue God vnder sensible obiect to heare our praiers.

ONe of the greatest impediments that the seruants of God suffer in praier, is,

is a certaine diffidence or doubting that they pray in vaine, that none heareth or attendeth what they say, whereupon followeth a tediousnesse and loathsomnesse in praier, which impeacheth, not only the merite, but also the effect and impetration, which often requireth continuation. True it is that wise and faithfull Christians conceaue the presence of God in euery place, but because it is so insensible, because it proceedeth from the intellectuall faculty, it causeth no great impression in the soule: therefore our prouident maister foreseeing this imperfection ordained such a presence as should stande well with the merite of faith and also greatly further our deuotion. As in the old Testament God prouided the propitiatorie where he placed two Cherubins folding the Arke with their winges, and he from thence gaue answere vnto Moses and the Priests to all that they demanded of him: that thereby the people might enioye a perpetuall sensible obiect to stirre more deeply in their mindes a more liuely conceite of the presence of God then they coulde imprint without it. Besides this, corporall presence helpeth vs greatly in Exod. 25. & 37.

praier, to recal vs when we are distracted, for such is the imperfection of our meditations, that we cannot prosecute thē, but by corporal imaginations, the which wee proue to be so wauering & incōstant, that if we fix not our mindes fully vpon some corporal & sensible obiect, our selues will be wandring in al the coasts of the world. But by this presence of Christ our imagination keepeth at home: as soone as it beginneth to range, this Sacrament with a silent voice, but a crying maiesty admonisheth him of his duty, that talking with so soueraigne a king, he must not but speake to the purpose, & attend what he answereth. Thirdly it causeth vs to humble our selues, the which is most necessary for praier, because *oratio humiliantis se nubes penetrabit*, the praier of him that humbleth himselfe wil pierce the cloudes. And the publicane for this cause obtained his petition, wheras the Pharisie was reiected: and what can enforce a man more truly & profoundly to humble himselfe before God then this food where the son of god doth humble, yea abase himselfe so low for mā? Fourthly in the Arke, as S. Paul witnesseth, were the tables of the law, the rod of

Eccl. 35. Luke 18.

Heb. 9.

Aaron

Aaron wherwith he did so many miracles in Egypt, and a vessell of Manna that god rained in the desart: For god would haue them to set perpetually before their eyes the memories of his admirable benefites he had bestowed vpon thē? And haue we not most liuely represented al these three in the Eucharist? who vieweth but the tabernacle wherin our sauiour resteth, and remēbreth not the new testament subrogated for the old, Christ for Moses, the law of grace for the law of feare, the two precepts of charity, like the two tables foulding the x. commaundements? who seeth this sacrament & presently recordeth not what woonders Christ wrought in earth, how he conducteth the faithfull through the red sea of his pretious bloud, wherein are drowned all infidels for their incredulity, being made to the one *petra scandali*, a stumbling stone, & to the other *lapis angularis*, the corner stone? finally who beholdeth here the presence of Christ & imediatly may not easily see the vessel of māna, the foode of his chosen people in the desart of his life, the foode of Angels discended from heauen, the food that finally must conduct thē to the land of promise?

Rom. 9. 1 Pet. 2.

The seuenteenth cause to abolish veniall sinnes.

IF we were arriued to the hauen of eternall life, and ascribed citizens of that celestiall Ierusalem, whence there is neither
Eph. 5. *macula ruga nec*, spot, nor wrinckle that is, neither sinne, nor inclination to sinne, we needed no remedy to wash away our sins, but since our habitation for a while must
Ps. 119. be *cum habitant. Cedar*, in a worlde subiect to temptatiõs of Sathã, euill examples of the vngodly, allurements of the flesh, infinite occasions of offences, since we are seduced by so many extraordinary passions blinded in iudgement, and feebly in affection, prone to vice, and slowe to vertue,
Iac. 3. therfore the very iust doe vtter these voices, *In multis offendimus omnes*, in manye
1 Io. 1. things we offende all, (and) *si dixerimus quod peccatum non habemus, nosipsos seducimus*, If we shall say that we haue no sinne,
Prou. 24. we seduce ourselues: and, *septies in die cadit iustus*, the iust falleth seuen times a
Ps. 1. day. Neuertheless the iust are planted, by the riuer side: if some little imperfection staine them, if some mudde cleaue

vnto

vnto them, theſe criſtal ſtreames wil waſh it away, this bleſſed Sacrament beeing their dayly foode, will ſcoure their dayly defects. For we know well that dayly meate ſupplies dayly wants, and that which either ſunne or labour conſumeth, that meate repaireth: ſo in the Sacrament it befalleth wherewith the ſoule is nouriſhed, that thoſe defects, which either by worldly mallice, or carnall delights were contracted, by this conſuming fier are releaſed. If Dauid coulde ſay, *aſperges me do-* Pſa. 50.
mine hiſopo & mundabor, lauabis me & ſuper niuem dealbabor. Thou ſhalt purge mee O Lord with iſope, & I ſhal be cleanſed, thou ſhalt waſh mee and I ſhall be made whiter then ſnowe. If the bloud of kiddes or calues ſprincled with iſope could waſh him ſo from ſinnes (which drew all their vertue from this Sacrament) ſo that hee ſhould become whiter then ſnow, how white then ſhal become thoſe ſoules from the ſpots of ſinne whoſe heartes & ſoules are ſprincled with the blood of Chriſt. I muſt confeſſe with Saint Auguſtine, that Chriſt waſhed his diſciples feete before he made them pertakers of his table, the which did ſignifie the ſpirituall waſhing

from veniall sinnes, for none ought to powre downe this pretious liquor but into a challice most pure and neate.

Tract. 56, in Io.

Yet what if after some indifferent diligence made, or for some other present occasion, one come to this Sacrament with some veniall sinnes, shall not wee thinke that our bountifull Sauiour will like the sunne consume those little cloudes of ignorance? like an Ocean sea drowne those sparkes of concupiscence: like a magnificent king taking possession of his crown and kingdome (I meane the soules of his seruants) forgiue those little faults committed, and say as he saide to Zacheus, *Quia salus huic domui facta est*, This daye saluation is made to this house. For if wee consider but the qualities of veniall sins, and the nature of this Sacrament, wee shall finde such correspondence of perfection in the one opposite to the imperfections of the other, that none can deny but that this foode of life, to veniall sinnes is a present death: venial sins are not main but light offences of god, but this sacrament yeeldeth extreame contentation to God, wherein his sonne, who comprehendeth all his loue is contained. Veniall

Luke 14.

sinnes

ſins diſpoſe to mortall, and conſequently, tend to damnifie the ſoule to death, but this ſacrament is life, bringeth life, and encreaſeth life. Veniall ſinnes coole the feruer of charitie, and this Sacrament enflameth charitie. Veniall ſins cauſe ſome blemiſhes in the ſoule, and conſequently diſtemper the beautie therof, by a little diſgracing the exact figure and ſimilitude of the Trinitie, this Sacrament deifieth, adioyneth new colours, and repaireth the portraite againe. For who can better do it then he that came of purpoſe to refine it?

The eighteenth cauſe, to be a perpetuall Sacrifice.

Prieſt, Sacrifice, Religion, are ſo linked together that it is impoſsible to finde one without the other: for there can be no Prieſt that hath no ſacrifice, nor any religion where there is not both Prieſt and ſacrifice. Becauſe, what is religion but a publique profeſsion of a multitude to worſhip god? and what publike worſhippe can bee exhibited to GOD without a reall and externall Sacrifice? For the better vnderſtanding Heb. 5.

hereof it is to be noted, that in all ages, and in all nations, and in all religions, they euer vſed ſome ſorte of Sacrifices: for if wee looke into the lawe of nature wee ſhall finde, Abell, Abraham, Iob, offering vp ſacrifices: if wee diſcend to the law written, there will appeare an admirable number appointed in Leuiticus. If wee come to Chriſt in his laſt ſupper, and vppon the Croſſe we ſhall finde him ſacrificing. Beſides, wee may obſerue that all their ſacrifices almoſt conſiſted in killing beaſts, or in the deſtruction of ſome creature, as in burning inſence or ſuch like. Now if we demaunde, for what reaſon did they kill bulls, calues, or lambes, how know they that GOD would be pleaſed with them? what needded he bulls, or calues? *numquid manducabo carnes taurorum aut ſanguinem hircorum potabo?* ſhall I eate the fleſh of bulls, or drinke the blood of goates? by the reſolution of this doubt we ſhall better perceiue why Chriſt left this Sacrament as a perpetuall ſacrifice for his church. Three reaſons then may bee yeelded: the firſt, becauſe by ſacrifices men acknowledge GOD the firſt maker, conſeruer, and laſt

Pſa. 49.

end

end of all creatures, the which they intend to profeſſe by the externall action of ſacrificing, becauſe in killing an oxe, and burning of him to aſhes, they depriued themſelues of all vſe of all profit, whereby they ſignified that all was due to him of whom they had receiued all. The ſecond reaſon was, becauſe the holy ghoſt moued them to vſe ſuch bloudie ſacrifices to prefigurat the paſſion of chriſt once to be offerred vp on the Croſſe. Thirdly to ſhew by the death of beaſts, & that they deſerued death for their ſins, that they offered the one to God in lieu of the other. By theſe three reaſons, wee plainly ſee, that wee in the lawe of grace haue as great need of a reall and externall ſacrifice, as either the Iewes, or thoſe that liued vnder the lawe of nature, For need not wee as well as they to acknowledge the dominion and right of GOD ouer this worlde? is not hee our Creator, our conſeruer, our laſt end, as well as theirs? ought not wee as well to repreſent the ſacrifice of Chriſts paſsion paſſed, as they to prefigurat that which was to come? do not our ſins, as well deſerue death as theirs did? and are not we bound

as

as well to craue pardon for them as they? for these three causes therefore and many more, our Sauiour instituted this sacrifice of the altar: where by the incruent death of Christ we acknowledge the eternall dominion of God, and render him infinite thankes for all his gifts, as well of grace, as of nature, and therefore principally it is called *Eucharistia*, that is, *gratiarum actio*, thankesgiuing: besides, we represent most liuely his passion according to that precept of Christ, *Hoc facite in meam commemorationem*, do this for a commemoration of me. Finally, we cry O Father of heauen and earth, loe, we deserue death, and 10000 deaths, but here wee present the death of thy sonne his body *quod pro vobis traditur*, which is giuen for you, his bloud that is shed *pro multis in remissionem peccatorum*, for many vnto remission of sinnes, take and accept his death for ours

Luke 22.

Luke 22.

Mat. 26.

The nineteenth cause, to be a sacrifice most like his passion.

1 Cor. 11.

Cip. ep. 3. Chrisost. theophi. eccum.

Diuers ancient fathers expending those wordes of S. Paul, *Quotiescunque enim manducabitis panem hunc & calicem bibitis, mortem domini annuntiabitis donec veniat*, As often

often as you ſhall eat this bread, and drink the chalice, you ſhall ſhew the death of our Lord vntill he come, affirme that this Sacrifice is the very paſſion of Chriſt, that heere he ſuffers, he is broken, he is changed, he is offered in a reall ſacrifice after an vnbloudy manner, for all the greeke texts haue it in the preſent tence, this is my body which is giuen for you, this is my bloud which is ſhed for you: & Saint Paul hath expreſly, this is my body that is broken for you. The manner alſo how Chriſts body is here ſacrificed to god ſo plainly expreſſeth the paſſion of Chriſt that if there were no other text to proue it, the very correſpondence would ſeeme to ſhew it ſufficiently. For howe did Chriſt die vpon the croſſe? by the deuiſion & ſeperation of the ſoule from his body. *Et inclinato capite, tradidit ſpiritum*, & bowing his head, he gaue vp the ghoſt. What was the cauſe of this ſeperatiõ? the iſſuing of abundãce of bloud out of his body, and there remaining no life: wherefore both philoſophers phiſitians & diuines ſay, *Anima eſt in ſanguine*, the life is in the bloud, & experience teacheth, that many die by venting too much blod out of their veins.

in locum Pauli.

1 Cor. 11.

Io. 19.

Deut. 12.

If we can

can shew a reall separation of the soule of Christ from his bodie, and a reall separation of his bloud from his body here, then we may easely infer, that in this sacrament there is not onely a true, reall, and externall sacrifice, but also the very same that was vpon the Crosse, though in maner as shal be declared they differ. It is a receued opinion among al learned diuines that the words of consecrating, *Hoc est corpus meum* This is my body, do effect that they signifie, that as God by saying, *Fiat lux*, let light be, made light, so by saying, *Hoc est corpus meum*, This is my body, is presently put the bodie of Christ vnder the forme of bread: moreouer, that they effect no more imediatly than that they signifie, therfore by the vertue or efficacie of consecrating imediatly there is only the body of Christ in the hoast without any soule: true it is, that there is no host that hath not the soul of Christ, but that is not by the imediate force and vertue of consecration, but by sequele, by a following, or as they call it, *per concommitantiam*, because the soule is ioyned with the body in heauen, therfore consequently the body bringeth the soule with it, but if the soule were not in the bo

die

die, as it was vpon Goodfriday, then if any of the Apostles had consecrated, the soule of Christ had not bin in the hoast, but the dead body as it was in the graue: so that by consecrating of Christes body wee haue a reall separation of soule and body, and only an vnion of them by sequele and consequence. I call the seperation reall, for that where the action is reall, that which is effected by the action, must likewise be reall. In like sort the words, *Hic est calix sanguinis mei*, This is the challice of my blod, make that they signifie, and therefore because they signifie only blod, consequently they put by their force and efficacy only bloud in the challice without body or soule, although by sequele both the body and the soule descend into the chalice, for the bloud being in the veines, it draweth the veines, the veines beeing fixed in the body, cannot but naturally draw the body with them, the body harboring the soule, likewise bringeth it for company. As for example, the woman of Samaria that drew vp water with a cord from the well, she immediatly drew the cord, but by sequele came the paile, because it was tied to the corde, and with the paile, by sequele the water, Io. 4.

water, & with the water (if there had bin a fish) had followed a fish: the priest out of Christs side drawes first the bloud, immediatly follow the vaines, to the vaines the body, to the body the soule: for which sequel this sacrifice is called incruent, and is most decent, perfectly representing the maner of Christs death and passion.

The twentieth cause, that it might be a holocaust or burnt offering.

THree sortes of externall sacrifices we reade in holy scripture, were in vse among the Iewes, holocausts or burnt offerings, pacifying hoasts, & hoastes for sins. The first were offered to God in reuerēce of his maiesty, the 2. in thankesgiuing for his benefits receaued or expected, the 3. for expiation of their sins. The first was al burnt vpon the altar, the last were partly offered to God, & partly imparted to the priests, the second were deuided into 3. parts, one was offered to God, another bestowed of the priests, & the third fel to the offerers share. The lawe therfore of grace being most complete & excellent of al others as it requireda most excellent sa-

Leuit. 1. 43.

crifice

crifice in substance, so it exacted al sorts of sacrifices included in that one which ether tended to the greater glory of god, or the benefit of his worshippers. Therefore in this sole & solitary sacrifice he clasped thē al as most plainely shal appeare: for here are many consumptions in this sacrifice, which euidētly conuince that it is a burnt offering. First it is burnt here as Christs sacrifice and holocaust was burnt vpō the Crosse: that is, with the infinite & extinguishable flames of his charity. For questionlesse as he there offered himselfe and fired his sacrifice with loue, to redeeme al the world, euen so here his sacrifice burneth with the same affection, to saue all those in particuler for whom it is offered. *Desiderio desideraui hoc pascha manducare*, with desire I haue desired to eate this paschе. Luke 22. Secondly the substance of bread and wine by this sacred action of transubstantiation are not reduced to ashes as whē the holocaustes were burnt vpon the altar, but so consumed that they wholy vanishe away, and leaue nothing but their skin and rinde behinde. Thirdly the priest by receiuing it, consumeth it wholy. It is likewise a pacifying hoast, because, by it we acknow-

acknowledge the infinit benefits we haue receued, and especially that benefit of our redemption the which we do not onely represent, but also most diuinely exercise: by this also we respect the last benefite of all that is life euerlasting, *Hic est panis pro mundi vita,* This is the bread for the life of the world: finally, it is an hoast for sinnes, not onely in regard of the grace it conferreth as a Sacramēt, but also for that it worketh to the purging of our sins as a sacrifice, because in the old Testament goates bloud, and calues bloud did expiate them from their delicts, howe much more the bloud of Christ? in this our Eucharist exceedeth both the pacifying hoasts, and the sacrifice for sinne, that it is whole offered to God, whole receiued of Priests, whole participated of the people: whereas theirs for the imperfection of them coulde not but be dismembred. Hereupon I will infer that those people are happy who can daily be present at the sacrifice of Masse to be made partakers of the admirable effects of this diuine oblatiō. For if the Iews resorted to Ierusalem out of all nations at Easter to offer vp their paschall lambe, to represent their deliuery out of Egypt, if

Ioa. 6.

Heb. 9.

God

God accepted that ſhadow of this ſacrifice as a gratefull obſequie and louing duty, O with what deuotion ought we to reſorte to Maſſe? what aſſurance may wee conceaue that God will accept this ſacrifice more then the bloud of a thouſand lambes or calues?

The one and twentieth cauſe, to be a ſatisfactory ſacrifice for the ſoules in Purgatory.

THis bleſſed ſacrament doth not only ſanctifie the ſoule as all other ſacraments do, but alſo, as a ſacrifice, it hath force to impetrate of God many graces and fauours, to incite vs to vertue, and to withdraw vs from vice: yea the bleſſing hereof is ſo ample, that it adorneth and profiteth the Church militant, and ſuccoureth alſo thoſe ſoules, which ſuffer in Purgatory: not vnlike the ocean ſea, which ſeruеth not only for the commerce of men in forraine countries, to nouriſh and maintaine the fiſhes which lodge in her wombe, to fruictifie the earth with riuers and raine: but alſo it paſſeth throgh the lowe parts, & there circuitreth to the

generation of mettels, stones, & other minerals. In like sort, the blessed Sacrament is not content to ioyne the faithfull in vnitie and concord, to nourish those soules which harbour in the catholike Church, to engender in them vertues and good workes: but also it extendeth fauours and satisfactions to them that doe liue in Purgatory, that inhabit the lower partes of the earth. This effect none can deny but professed enimies of christs church: for the protestants themselues generally confesse, that the primitiue Fathers, both taught & practised such oblations for the dead, howbeit impiously they cal this piety of Fathers Pastours and Doctours of Christs church superstition & error. But what madnes is this, so arrogantly to condemne a matter not of mere speculation, but of dayly practise, exercised through the whole church, at such time as pietie & religiō was most feruent, many of those authors, either the apostles schollers, or schollers vnto them, or at least that could render euidēt testimony what al the faithfull beleeued & practised in those dayes. Whosoeuer, I say, condemneth this exercise of errour, consequently confesseth him-

himselfe to be a foole, and Saint Agust. calleth it expresse madnes, to infringe any thing obserued vniuersally in the whol church: And specialy without scripture, authoritie, or reason. Here I omit scriptures, Fathers, and histories, and suppose the matter as an infallible truth, that this holy sacrifice profiteth greatly those souls which be in Purgatory according to that saying of saint Chrisost. *Non temere sancitum est ab apostolis vt in tremendis misterijs defunctorum agatur comemoratio, sciebant enim inde vtilitatem multum illis contingere, lucrum multum.* It is not without cause ordained by the apostles, that in the dreadful mysterys, the memory for the dead haue their place, for they were not ignorant that they receiued great profit therby, great gaine. For if the sacrifice that Iudas Machabeus caused to be offered in Ierusalem had vertue by the merrits of Christs passion to redeeme those soules out of purgatory, how much more this blessed hoaste shalbe propitiatory to those which the contented herein redeemed with his own bloud? who can deny, but that all thery Sacraments are those fountaines, whence Esay had promised we shuld draw liuing

Lib. 6. de sacerdot. & hom. 69. ad pop. Ant. o. & in litt. e.

2. Mach. c. 12 S. August. proueth the same out of this place, in lib. de cura agend. pro mortuis.

Isai. 12.

ters with ioy. *Haurietis aquas cum gaudio de fontibus Saluatoris.* you shall with ioy draw water out of the fountaine of our Sauior: if sacraments be ordained to sanctifie the receiuers, and participate the graces and effects of christs passion for the receiuers, questionlesse this sacrifice which holdeth the substance and nature of all other sacrifices, which are instituted as impretratorie for others, participateth the effects of Christs passion profitable for others, and those which by impetration one mẽber of the catholike church may obtaine for an other. Since therfore Christ suffered both for the quicke and the dead, this sacrifice must be a conduct to conuay the graces and effects of Christs passion to those that are dead in body, though liuing in soule, and so much more copiously, how much more neerer this sacrifice toucheth God, how much more it standeth with the dignity therof, how much more this effect most securely is granted, and with how much more deuotion the person dead was affected to this sacrifice, or the offerer more feruent at the oblation, or the procurer more zealous of expiation.

Zach. 3.

The two and twentith cause, to be a sacrifice of thankesgiuing for the Saintes in heauen.

AS the heart in mans body, and the sunne in this visible world spred their influence and vertue aboue them, beneth them, and on each side: euen so this blessed sacrifice beeing the heart of the catholike Church, and the sunne of this spirituall world, communicateth vertue to the church millitant about it, to those that suffer beneath it, and to the triumphant which dwelleth aboue it: and as the heart disperseth not all effects it worketh to all partes, but vseth an accommodate discription according to the qualities & nature of euery parte, euen so this sacrifice extendeth sundry effects agreeing to the diuersities of members: to those that suffer, Christs satisfactions: to those in earth, diuers helpes and succours to auoide sinnes, temporall commodities, sundry graces, and vertues; to those in heauen, thankes to God for their happinesse, and praises to them for their passed triumphes. This notable Eucharistiall effect the very practize of

the catholike church, continually representeth vnto vs in the holy Masse, which she offereth to God, nowe for Apostles, now for Martires, now for Virgins, nowe for Confessours, the which practise was
Ep. epist 37 in vse in saint Ciprians time, who caused the daies of martirdomes to be noted, that in the holye sacrifice the Martyres might be mentioned. If heere therefore we conuert our eyes to God, to Christ, to the Saints of heauen, to the Church in earth, we shall find that this oblation can not be but most gratefull and glorious to them all. For, what can be more gratefull or glorious vnto God than to see the blod of Christ mingled with the bloud of martyres, and both offered vp together? what can God esteem more, than to receiue an oblation of virginitie, ioyned with the infinit puritie of this sacrifice? how acceptable wil the vertues of Confessors appeare in his sight, burnt as sweete incense with the Manna of Christs deified operations and merites? howe gloriously will that Garland appeare decked with roses, lilies and violets of golde, set with pearles of this pretious Manna, and rubies of this bloudy challice? none can be ignorant

rant how glorious the oblatiõ is to Christ, for since his Saints be members of his body, & by vertue of this Sacrament so vnited vnto him, that they be (*caro de carne eius*, and, *ossa de ossibus eius*, flesh of his flesh, & bones of his bones,) by offering vp himselfe: here he sheweth the triumph of his Crosse and Passion, he representeth the admirable vertues of this blessed Sacrament and sacrifice, in vertue wherof they were nourished, defended, and protected, against so many perils and dangers in the desart of this life, and as by a *viaticum* conducted vnto the desired land of Promise. The Saints of heauen in like case, can not but exceedingly reioyce to see theyr brethren, so gratefull to God for their benefites receiued, and offer vp so worthie an hoast in recognoscence of heauenly fauours God powred vpon them. Questionlesse they can not forget them in heauen, who are so mindfull of them vppon earth, and as their charitie is more feruent, so their care will be more vigilant. The church finaly to whom it appertains to praise God in his Saints, triumpheth in both most admirably, presenting to God the merits of her spouse, & her children,

Genes. 2. Matth. 19. Marc 10. Eph. 5.

insulting against the Diuell, flesh, and world, who could not preuaile against thē inuiting the rest that remaine, with glorifying them that are gone, to follow their vertues and good examples.

The three and twentieth cause, to shew the magnificence and liberalitie of God.

BOuntifulnes beneuolence declareth. & beneuolence gifts, but when the giftes mount to excesse, then beneuolence is caled magnificence, the which God hath manifested to the worlde most wonderfully in this Sacrament. What gaue hee? His body and bloud, and with them his person and diuinitie: so great a gift as none can exceede it: for as God surpasseth all that is not good, so this Sacrament all that is not the same thing with it. Who gaue it? God himselfe. If a meane gift be giuen of a king, men greatly prize it, bicause the person of a king dignifieth the gift, but being so great a gift, and moreouer, imparted by God, herein the greatnesse encreaseth. How deare was it vnto him? as deare as his owne life, for the selfe same:

if

if he had giuen a thing ſuperfluous, or not eſteemed, or not neceſſary, then we wold haue made leſſe account of it, but being ſo neare him, and ſo deare vnto him, we cannot but highly commend it. With what affection gaue hee it? Freely, not of conſtraint, yea with a moſt feruent loue. *Cum dilexiſſet ſuos, in finem dilexit eos*, whereas he had loued his, vnto the ende he loued thē, that is, giftes that come freely are much more eſteemed, then thoſe which proceed of neceſsitie. To whom doth he giue it? To men, mortall, and miſerable creatures, yea, and to many that then were his enemies: if he had beſtowed it of his Angells or bleſſed Saints in heauen, it hadde not bene ſo admirable, but beſtowing it vpon fragile men and ſinners, it exceedeth all admiration. At what time gaue he it? At the houre of his death, when his paſsion was approaching, hard before hee was to ſpring water and bloud, to imprint his loue more in our memories, and to make vs admire the gift the more, that at what time we were moſt ſpitefull againſt him, he was moſt carefull for vs. In what maner? to be eaten: if he had giuen vs his bodie to haue bin adored, as the three kings adored

Ioa. 13. Chryſoſt. & Euth. in eum loc.

Mat. 2. adored him, it had beene a greate fauour, and this but in one church at Ierusalem, wee would haue deemed it a singular grace, and euery man would haue thoght himselfe happy that could haue gone thither to worship it. If he had bin something more liberall to haue bestowed it vpon vs, to weare in a iewell about our neckes, with what care ought wee to haue kept it? what a rare iewell had this beene? what Pearles, or Diamondes comparable? but his magnificent hand found out a more bountifull way, by giuing vs to eate. To whom committed hee the consecration? to all Priests, if he had onely granted it to the Pope of Rome, truely it had beene an ineffable benefit to all his church: but he knew, *Bonum, quo communius eo melius*, good, the more common, the better it is. When may they consecrate it? once in their liues? once a yeare? when, and as many hoasts, and as often as they will. O admirable goodnesse! O explicable bountie! Who must receiue it? all men: what once in their liues? once a yeare? as often as they can conueniently prepare them selues? What ende pretended he in such a gift? his owne profit,

or

or commoditie? nothing leſſe: to giue vs life euerlaſting, to enioy him for euer. He giues himſelfe, the only remedy or means to enioy him ſelfe. What beneuolence can be compared with this, that God woulde giue God, ſo deare vnto him, with moſt inflamed loue to miſerable mē, to ſinners, at that time they intended his death, to be made meate of all prieſts, for all perſons, at all times to giue vs life euerlaſting? you Saraphins ſpeake let men be ſilent.

The twenty fourth cauſe, by diuers meanes to allure vs to loue him.

SVch are the loathing affections of our ſoules, as the appetites of our bodies: for we proue by experience, that one ſort of meate, though neuer ſo good doth diſtaſt vs, and cloy our ſtomacks if it be vſed long: and in our ſoules if that we continually exerciſe one meditation of the ſame matter, at laſt it diſliketh vs and becommeth tedious. Our bleſſed Sauiour knowing wel our infirmities & il diſpoſitions as in the firſt creatiō he prouided ſo many fruits, fiſhes, beaſts, and birdes, that with the variety of taſtes we might recall our appetites againe: ſo in the ſpirituall paſture

pasture of our soules he prepared sundry subiects to change our distasted affections, as in holy writ pregnantly appeares. For if the creation of this worlde did not delight our meditation, then wee might passe further and weigh the punishment of sins, in casting Adam out of Paradise, in destroying Sodoma in the vniuersall dilugе: if this please vs not, then to admire the prouidence of GOD in Abraham, Isaack, Iacob, Ioseph: if this were lothsome, then he propounded the captiuitie of Egypt, the captiuitie of Babilon, the captiuitie of the Romaines: plagues inflicted to the Iewes, for vniuersal transgression of his lawes: if with this we were wearied, loe the whole life of Christ, wherein wee haue such aboundance, and varietie of foode for our spiritual repaste, as wee could desire: yet if this seemed tedious, he hath set vs downe our foure last periods, of death, indgement, heauen, and hell. But finally knowing that there was no meate, either more pleasant for taste, or profitable for health, or of more force, & efficacie then himselfe, he therfore propounded himselfe as the obiect of our meditation, and the subiect of our affecti-

Genes 3.
Genes. 19.
Gen. 7.
Exod. 3.
2. Paral. 36
Luke 19.

affection: yet foreseeing that as the very celestiall Manna did loath the children of Israell in the desart, so euen God himselfe foode of all foodes at last would discontent vs. therefore to preuent this inconuenience he accommodated himselfe in diuers manners, propounding his deity to vs with such varietie, that none but indurated hearts could in al sorts distaste it. Num. 11.

First, he presented his diuinitie vnto vs by his creatures, that whilst wee reade in the booke of nature the admirable wisedome, power and goodnes of GOD (all which wee may manifestly discouer in euery creature) wee might loue, worship, and adore him. If this meat seemed too grosse for corrupted appetites, he opened the booke of faith, there vnder veiles, and shadowes, tropes and figures, describing himselfe, the Trinitie, and other wonderfull attributes of his deitie, the which he promulgated by Patriarches and Prophets in the olde testament. But this was somthing obscure, therfore he clothed himselfe with flesh and bloud, he came as one of vs, for because children did communicate in flesh and blood he would be pertaker of the same: and being the expresse Rom. 1. Heb. 2. Heb. 1.

preſſe word and image of his father, he re-
uealed vnto vs the ſecretes of his fathers
breaſt, thereby to ſtir vp more our drou-
ſie and dead affections. Yet this was not
ſufficient to ſatisfie our deſires, for paines
muſt ſhew loue, and exceeding paines, ex-
ceeding loue. Loe he would not faile, he
apparelled himſelfe with a multitude of
moſt cruel & exorbitant paines to giue vs
matter to ruminate, & beſides to moue our
hearts to loue. Yet here he ended not, for
if paines cou'd not ſtrike the ſtroke, hee
thought vnion with vs, corporal meat, &
ſpirituall foode, wou'd preuaile, therfore
he cloathed himſelfe with the huskes of
bread & wine: and finally promiſeth to
giue vs himſelf in bliſſe clothed with glo-
ry. Wherfore he hath earied himſelf with
vs as carefull mothers with their ſicke in-
fants, whoſe taſtes being diſguſted, if they
know ſome one meat will do them good
they prepare it in diuers maners, that with
variety they may alley the loathſomnes of
ordinary diet, ſo God hath diſguiſed him-
ſelfe in diuers maners to moue vs to think
of him & lodge him. Firſt he couered him
ſelfe with all his creatures, then with the
vailes of figures & ſhadows, after with the

flesh

flesh of man by incarnation, then with the rindes of bread & wine in the Sacrament, next with the paines in his passion, and finally for euer with glory after his resurrection.

The twenty fiue cause, to be the immediate obiect of our Religion.

OVr sauiour Christ as he came to power down the fluds of his deuine grace among the faithfulll, so he endeuoured to cause them worke and exercise vertues correspondent to that grace: for which intent he inuented an admirable manner how to deify al our actions, & transfer our common vertues frō their ordinary course to a most iminent & excellent degree of perfection. Therefore he being God and man, would haue al our actions imediatly to be done to him. For which cause hee saide, *Qui vos audit me audit*, he that heareth you, heareth me. Wherupon did ensue that that which before by human prudence was but credulity, now by the precept of Christ did become deuine faith. Likewise, *Quod vni ex minimis meis feciſtis, mihi feciſtis*. As long as you did it to one of these my least brethren, you did it to me. Luke 10. Matth. 10 Matth. 25

Qui

Matth. 10. Luke 10. *Qui vos recipit me recipit*, he that receaueth you, receaueth me: So that almes which by naturall vertue is ordained to succour the poore and relieue their misery, by the Io. 13. institution of our sauiour becommeth diuine, because it is immediatly offered to Ephes. 1. him. For the same reason Saint Paule instructed of Christ exhorted euen the very Col. 3. Tit. 2. seruants to obey their froward maisters 1. Pet. 2. as Christ himselfe, thereby exalting obedience to a higher perfection. In like sort it falleth foorth in religion: for we see in the old lawe this vertue yeelded worship to God but mediatly, a far off: they could Exod. 19. not ascend the mountaine, it was not law- Hab. 9 Leuit. 16. full to enter into *sanctum sanctorum*. Their Exod. 30. sacrifices had for their immediate obiects, Buls, Calues, and Lambes: But the Catholique Religion immediatly by means of this Sacrament hath accesse to God. And as that feruent Magdalen immediatly exercised her Religion vpon the per- Marke 14. son of God, when she powred the pretious oyntment vpon his heade, and those Luke 8. holy women, who ministred meate and Marke 16. drinke vnto him, did a worke of mercie vnto God, and all those who adored that sacred humanity, immediatly worshipped his

his perſon and diuinitie: euen ſo all thoſe who either miniſter light, veſtments, or other furniture of the altare, immediatly direct their offering. So that as in the temple of Salomon there was nothing bare, but al guilded with golde, ſo there is nothing offered here concerning the body of Chriſt, but it is guilded with a deified religion reſpecting the perſon of the ſon of God. How many faithful chriſtians at this preſent wiſh with all their harts to haue beene preſent that time that Chriſt liued vpon the earth? how would they haue harboured him in their houſes? how prepared his garments? how diligently dreſſed his wounds? with what fine ſindons wrapped his body? with what ſweet ſpices embalmed his corſe? This deſire I cannot but commend, howbeit I take all ſeruices, obſequies, oblations done to this bleſſed Sacrament, of as great merite and more then thoſe which had bin imployed to Chriſts perſon liuing in earth: for the ſame diuinitie and humanitie in both are alike, and beſides here we haue a greater difficultie to beleeue. For they that liued with him, ſawe his humanitie with their corporall eyes, and only bele-

3. Reg. 6.
2. Paral. 3.

ued his diuinity: but here wee beleeue both diuinity and humanity, and consequently according to our beliefe, refer our deuotion, religion, and oblations which therfore are more meritorious, for merit increaseth where faith & loue are strongest: and commonly, there they be strongest where they haue strong difficulties.

The six and twentieth cause, that the manner of our saluation should be correspondent to the maner of our first preuarication.

THe principall cause why our Sauiour tooke flesh, and came to redeeme this worlde according to the common decree of diuines, was to abolish al sins from the world, but specially originall, because it was most ample (for many bee conceiued & borne in it who neuer actually offend) & indeed, the very roote of al other sins. Therfore our most diuine Phisition determined to make the salues of our sores, not vnlike the causes of our woes, and by the same order extinguish al sin, by which it was brought in. We know the causes of Adams sin were these: the serpent, that is the wicked Angel, the woman, Adā himselfe

selfe, the tree of good & ill, with the fruit therof, and finally, the desire to be made like vnto God. Which al sixe our Sauior hath matched, answerd, & most diuinely opposed six like in our iustification. An Angell Gabriell to denounce Christs incarnation, A Virgin to make her maker, Christ a man by nature & wisdome in his mothers womb, the tree of good & il, the crosse of christ where al the world might know the immensiue goodnes of Christ who died for vs, and the pestilent poison of sinne that caused an innocent to die so cruelly, the fruit is this blessed sacrament that blossomed out of Christs side vpon the crosse: finally, the desire of deitie and immortalitie, proper effects of this sacrament, the which intice all good christians to receiue it. By this plainly appeareth the conformitie of our reprobation, with the causes of our perdition. That euen as the scorpion carieth a sting to poyson & a iuice to heale, so a tree yeeldeth a fruite of death, and a tree yeeldeth a fruit of life. But were it not an horrible abuse to conuert this bread of life, into bread of death, and make that a poyson, which was ordained to bee a remedye

against poison. I am afraide that many had better haue swallowed poison then eaten this sacrament: for poison in fine had but killed the body, and this killeth the soule. All those who come not prepared, who iudge not the body of Christ from other prophane meates, these kill their owne soules. Many, as S. Ciprian saith, *Lambunt quidem petram, sed inde nec mel sugunt, nec oleum,* They licke indeede the rocke, but thereof they suck neither hony nor oyle. And after hee addeth, *Quibus expedit suspendatur mola asinaria in collo eorum, & demergantur in profundum maris,* To whome it is expedient that a milstone were hanged about their necks, and that they were drownd in the depth of the sea. But who be these? Those which come not with a wedding garment, those that haue not a firme purpose to abstaine from all deadly sinnes, those, who haue other mens goods, and doe not restore them, those in fine which come not with charity. For this Sacrament by a natural proposition supposeth the receiuer to liue spiritually. For a deade body cannot digest meate or nourish it selfe. And therfore he that is not

Cip. de cæn Domini.

Matth. 18 Marke 9. Matth. 22.

in

in charity, offendeth haimouſly, by receiuing this ſacrament, haling (as S. Chryſoſt. ſaith) the kinges ſonne through the mire and durte: Neuertheleſſe, I do not deny, but in ſome caſes this ſacrament giueth life, euen to the ſoule that is dead in ſinne, if *bona fide* hee come to it with attrition, although hee hath committed ſome mortall ſinne which hee inuincibly remembreth not.

The twenty ſeuenth cauſe, to be caried about in proceſſions.

ALthough this holy and auncient cuſtome of carying the bleſſed Sacrament in proceſſion was not in any place appointed by God nor deliuered by tradition from the Apoſtles, but inſtituted by the Church, yet all faithfull Chriſtians ought to conceiue, that Chriſt in the inſtitution hereof, by the depth of his wiſedome did foreſee this worthy ceremony, and intended, that in the peace, & glory of his Church it ſhould bee put in execution. No better argument we need to proue it then the practiſe thereof: For without all doubt his prouidence and the

holy ghosts assistance woulde neuer haue permitted or induced the Vniuersall Church to appoynt it and obserue it, except they had intended and allowed it. And truly no reasonable man (in my iuge ment) can improue this sacred and religious honor. For if the Iewes, to obtaine fauours of God, either to ouercome their enimies, or to auoide some plague, or to procure some grace, or to glorifie God, solemnely, publiquely, and ceremoniously, did carry their Arke in procession: and God in confirmation of this vniuersall deuotion, & vnited religion, granted, them almost euer that in such cases they desired, with howe much more reason ought the elect people of Christ celebrat this venerable action? First, thereby declaring the triumph of Christ and his church ouer Paganisme and heresie: for the triumphs of the Romans in that night of gentilitie, were not onely to renowne their captaines with that glorie to incite their youths to immitate their valour and fortitude, but also to make an vniuersall ioy, and a common congratulation amõg the people for the ouerthrow of their enemies & amplification of their Empire?

1. Reg 4. and 14. Iosu. 3. 2. Reg. 6. 2. Par. 5.

I

In

In like manner by this ſolemne proceſsion and triumph of Chriſts people, who concurre to profeſſe their ioy and internal comfort they conceiue in their hearts to ſee the empire of his church ſo far propagated, ſo well conſerued, and the enemies of God confounded. The ſecond reaſon may be to demand publikely ſom 2
fauour of God, either ſpiritual or temporal, ſpecialy when it is common to many: as we ſee the Iewes in all their publique neceſsities had their ordinary refuge to recurre vnto the Arke. And no doubt but theſe vniuerſall praiers where ſo many ſoules are ioined about this ſacrament (as their common and individuall heart) ſhall not returne backe againe in vaine.
Thirdly, to confound heretikes or enne- 3
miesof the church: for what ſhame is it for them to ſee how they ſweat & toile to impugne it, and theſe to endeuor, not onely more to defend it, but alſo to adore and worſhip it? For which cauſe I cannot but commend that ſingular deuotion, that in ſom countries catholiks haue euery thurſ In Flanders.
day & ſunday to go ſolemnly in proceſsion with this hoaſt: for be they ſure, thogh heretikes while they haue a little light of temporall

fauour, while some stronger forces maintaine them, yet when as night comes, when humaine force faileth, Dagon must
1.Reg 5. fall, the Arke and the Idole cannot long continue together, though Micol deride
2.Reg.6. Dauid for daunsing, yet shall she die barren, I meane, their heresie shal not spread farre.

The twenty eight cause, to nourish our soules.

CArn mea (saith Christ) *verè est cibus & sanguis meus verè est potus*, my flesh
Ia.6. is meate indeede, and my bloud is drinke indeede: if then his flesh be meate, and his bloud drinke, and that truely in very deede, hereupō it foloweth, that al those perfections which agree to meate and drinke, as they nourish the body, al those must appertaine to this foode as it nourisheth the soule: and those imperfections that meate and drinke ordinarily cary with them, that this Sacrament haue not, but surpasseth them in a most eminent degree. First, meate if it be not had at conuenient times, causeth in vs a desire or a hunger: So this Sacrament in good

Chri-

Chriſtians if they liue long without it, inflameth their ſoules to procure it. For if Dauid ſaide, *Sitiuit anima mea ad te deum fontem viuum*, My ſoule hath thirſted after God the liuing fountaine. Well may we ſay: *Sitiuit anima mea ad te deum viuum*, My ſoule hath thirſted after thee the liuing God. Meate delighteth the taſte, 2 and this Sacrament filleth with ioye the veines of the ſoule: and therefore was figured by Manna that had *Omne delectamentum ſuauitatis*, All delight of ſweeteneſſe. Meate reſtoreth the forces loſte, and ſo conſerueth life, this ſacrament by 3 giuing grace repaireth the harms of concupiſcence, encreaſeth feruour, and augmenteth our ſpirituall life. Meate helpeth nature to diſgeſt many ill humours, 4 and this ſacrament is not onely a meate, but alſo a medicine, And (as Saint Cyprian ſaith) extinguiſheth ſinne. Meate cauſeth growth, and whoſoeuer participateth this foode, encreaſeth in ſpirit: for 5 by receuing the life of charity and grace, the ſoule cannot but grow in vertue and perfection, as hee that commeth nearer the ſunne participateth more light and heate. For theſe reſemblances of meate

Pſal. 41.

Sap. 16.

De cœna Domini.

with

with the blessed sacrament, we may perceaue the reason why our blessed Sauiour instituted it vnder the formes of bread and wine, thereby to teach vs by these externall signes, that as bread and wine feede our bodyes, so Christs flesh and bloud our soules. But for all these perfections or commodities of temporall meats, they haue adioyned as many imperfections and defects, the which this blessed foode of life wanteth. For corporall meats if they delight vs, the more we eate of them, our delight is lesse, and at last wee come to loathe them: but this meate, *Qui comedit adhuc esurit, & qui bibit adhuc sitit*, hee that eateth of it is the more hungry and hee that drinketh, the more thirsty: and none we see so much desire it, as those who most frequent it. Corporall meates cannot cause a body that is dead, to returne againe to life: but this spirituall foode giueth life vnto the dead, *Qui manducat me, & ipse viuet propter me.* he that eateth me, the same also shall liue by me. Corporall meate although it repaire our forces lost, yet the continuall alteration and disguising of it, diminisheth our naturall heat, because, *Omne in agendo*

1 Eccle. 24.

2 Io. 6.

3

gendo repatiur euery agent in doing ſuffereth againe, ſo that at laſt euen meat it ſelf would extinguiſh our outward facultie, if we had no other cauſe of death. But he, who eateth at this table of life, *Non guſtabit mortem in æternum, non morietur.* he ſhal not taſt of death for euer, he ſhall not dye. Ioan. 6. For as the ſoule can neuer dye, except it leeſe the grace of God, and that it cannot leeſe of neceſsitie, but of free will, ſo the grace of God can neuer be conſumed, but by a peruerſe wicked will, and therefore *in æternum*, for euer of it ſelfe it conſerueth the ſoule in life, becauſe in very deed it is life. Corporall meates faile in force, for they alwayes cauſe not the body to encreaſe in ſtrength or quantitie, but after certaine yeares the body doth not only ceaſe to grow, but alſo it begins to decay, and in fine declineth to death. But ſuch is the vertue of this holye Euchariſt, that euery time it is eaten, it addeth a new degree of growth. yea and for moſt part, when a man decli- 4
neth moſt in body, and commeth nearer his death, in ſpirit & ſoul he encreaſeth moſt, becauſe he then hath moſt heat of grace to diſgeſt this ſacred foode, for which admirable effects Dauid might well

Psal.22. wel say in persō of those that receiue this heauenly refection. *Dominus regit me, & nihil mihi deerit in loco pascuæ illi me collocauit*, Our Lord doth gouerne me, & I shall want nothing, in the soile of his pasture he hath placed mee. For all pastures in respect of this are barren desarts, all repasts compared with this, leaueth soule euer fainting. These pastures are alwaies greene with grace, enameld with flowers of vertues, watered with the heauenly dewe of Gods assistance, and finally, haue the pasture continually attending his sacred flocke.

The twenty ninth cause, to effect the resurrection of our bodies.

1.Cor.15. BY the vniuersall preuarication of Adam all his posterity incurred in particuler the death of soule, and corruption of body: whereunto they onely are subiect, who discende from him by naturall generation. Because that God had so decreed, that as from him we were to draw our nature, so by his good demeanour frō him, we should receiue our grace. But through his transgression by communicating

cating vnto vs a part of his substance poisoned with the sting of originall sin, hee imparted together the mortall woundes of body and soule. Our Saviour Christ, whose substãce was vnspotted with crime or offence, pretending as life to destroye death, communicated vnto vs his diuine substaunce, to giue the soule the life of grace, and the body immortality of glory. For who can wonder, if Christs body touching the bodies of good souls which receiue him with deuotion, resuscitate them to life againe, since the touche of Elizeus bones had vertue to restore the vitall spirit to a dead carcasse? If seede sowne in the field, although it die in the ground, retaine vigour & virtue of spring so liuely againe which was communicated vnto it by the roote, why shall wee not imagine that our bodies keepe a certaine vertue, a relation to this sacrament, the onely roote of immortality? For if the soule receiue grace, the body concurreth, it is an instrument, and therefore if it bee compartner in paine, why not in gaine? And if Christs soule sanctifie our soules, shall not this bodye glorifie our bodies? Yea both his body and soule will 4. Reg. 3.

immor-

immortallize both our bodies and soules: and therefore hee saide, *Hic est panis de cælo descendens, vt si quis ex ipso manducauerit non moriatur*, this is the bread that descendeth from heauen, that if anie man eate of it, he die not. For although hee die corporally, yet by vertue of this food by the touch, by the relation to the soule whose instrument it was, Christ will raise it vp againe. Without doubt it standeth greatly with the prouidence of God, that Christs body should cause their resurrection who receiue deuoutly this sacramẽt: becausse, as wee saide aboue, in this hoast Christ is sacrificed, and those that participate it woorthily, in affection suffer and die with him, therefore reason requireth, that as they die with him, so they shall rise with him *Si compatimur, & conregnabimus*, if we suffer with Christ, we shall be also glorified with Christ. And more plainely, *Reformabit corpus humilitatis nostræ configuratum corpori claritatis suæ*, Hee will reforme the body of our humillitie, configured to the body of his glory. For if we mortifie our bodies, to make them like his body by crosses and pains. Doubtlesse he wil reuiue them with delights & glory,

John 6.

Rom. 8.

Phil. 3.

glory, cauſing them to be like his body in eternall ioy. For which cauſe we muſt for a while intreate our bodies not to groane vnder the burthen of Chriſts commaundements, not to repine at faſting, not to murmure at mortification, not to loathe long prayers, not to grudge to liue in priſons depriued of many faiſe pleaſures the worlde affoordeth, for all theſe will paſſe once. When death comes, our conſcience will reioyce. But when our Sauiour after death ſhall iudge vs, and ſee our croſſes conformable to his, our pains for his glory, our tribulation for his confeſsion, *Hiems tranſijt, imber abijt, flores apparebunt in terra noſtra*, the winter is paſt, the ſhowre is gone, flours wil appeare in our ground: then ſhal we know that all earthly ioyes were meere toyes, and euery tranſitory croſſe an eternall crowne. Cantic. 2.

The thirtieth cauſe, to be a viaticum, or proviſion for our voyage.

THis holie Sacrament for three cauſes may be called *Viaticum*. Firſt, becauſe our Sauiour in his paſſage inſtituted, receiued, diſtributed, and gaue authority to his diſciples to diſperſe it. Secondly, wee 1

who are

are to receiue it, wander as pilgrims in the deſarts of this worlde, where ſpirituall foode can hardly be had, and therefore it was prefigured in the celeſtiall Manna which God rained vpon the Iewes whileſt they wandred in their peregrination towards the land of promiſe. Thirdly, 3 becauſe peculiarly our Sauiour intended to prouide vs of it, as of a defence, when we are to depart out of this world: for his deuine wiſedome did moſt prouidently foreſee, that our ghoſtly enemies would ſpecially imploy their forces to impugne vs in the laſt periode of our life: (according to that was foretold in Geneſis, that the ſerpent ſhould *inſidiari calcaceo ſemini mulieris*, ſupplant the heele of the womans ſeed) for thereupon dependeth the triumph of God, the Church, and the ſoule, ouer the diuell: the confuſion of hell and the glory of heauen. In this laſt conflict therefore ſo dangerous, our Sauiour would arme vs with his owne body and bloud, that the infernall fiends ſeeing the bloud of Chriſt, ſhould be inforced to let that ſoule paſſe in ſecurity, & medle no more with it, then the diſtroying Angell with the children of Iſraell, when

Gen. 3.

Exod. 12.

when he ſaw this bloud painted ouer the dores with the bloud of a lambe: yea as ſo many griſly buſaloes they ſhould bee terrified and affrighted euen with the very ſight of this vermilian colour. An excellent figure of this effect wee find regiſtered in the acts of Elias, who beeing perſecuted by that impious Ieſabell 3. Reg. 19. loathing his life, and deſiring death, fledde into a deaſart, and there caſting himſelfe vnder a Iuniper tree deſired of God to ende his dayes, and with that fell a ſleepe: preſently an angell came to him, and awaked him, willing him to eate, for yet there remained a longway: he roſe vp, and found ſet at his head an imber cake, and a cup of water, he eat and drunke, and walked for two dayes by the ſtrength of that food, till he came to the mountain of God, Oreb, wheras our Lord came vnto him. What can more expreſly declare the manner, the vertue, the effect of our *viaticum*, then this? while the faith- Phil. 1. full, weary of this world, lie on their death beds, wiſhing to be diſſolued, to liue with Chriſt in the ſweet ſhade of the catholike church, the Prieſt preſenteth vnto them the bread of life, willing them to eat, for a

long way remaines, a troublesome voyage they haue to passe, they receiue, and then by the vertue therof proceed in their pilgrimage vnto the holy mount of heauen, where they shall see God forever. O happie soule that resteth in the desart of this miserable world, vnder the shade of such a tree, from whence falleth the fruit of life, I meane the Catholike Church, wherin is planted the crosse of Christ, which beareth this fruit of saluation Well saide the spouse, *sub vmbra illius quem desideraui sedi, & fructus eius dulcis gutturi meo,* vnder the shade of him whome I desired I haue sitten, and his fruite was sweete vnto my throate. If it be so sweet in this life, growing in an vplanding country out of the natiue soile, how sweet wil it bee in heauen, when these vailes shall be broken, when these parings shall be taken away, when our taste shal be quickened. when we shal eate it with God himselfe vpon his owne table.

Cant. 2.

The one and thirtieth cause, to win virgins to God.

SOme sage Philosophers and wise physitions counsell noble women, not to commit the nursing of their children to others of base estate & meane condition,

but that they ſhuld giue them ſuck themſelues, the reaſon ſay they is moſt euident, becauſe the ruſticke milke engendred in theſe clowniſh bodies, will greatly alter the delicate and noble complection of the child, for although we in our ſtomakes alter & change thoſe meates we receiue, and bring thē at laſt to bee of our temper and ſubſtance, yet in the verie alteration our bodies feele, in tract of time, moſt notable effects of thē: for hot meats inflame them, cold meates refreſh them, moiſt meates, diſſolue thē, drie meats vnite them. This doctrine being true, as experience pregnantly proueth, euery one may ſee how fit a food for virgins is this bleſſed ſacrament: for if we conſider Chriſt our ſauior therin contained according to his diuinitie, his father the firſt virgin of al others (as *Nazianzen* calleth him) conceiued him alone in the wombe of his vnderſtanding: if we expend his humanity, it was borne of a virgin without a father, if wee wey Chriſt himſelf god & man, we ſhal find him al his life to haue obſerued moſt ſtrictly a virginall puritie. This bleſsed bread entring into our bodies adorned with ſo many admirable titles of virginity, how can it but

Nazian. in Carmine.

alter our sensuall and base appetites by e-
leuating them to the complexion, temper
& pure disposition of Christ? shal corpo-
rall meats work with more efficacie their
effects in our bodies, than this celestiall
his prerogatiues in our soules? No no, it is
Cantic. 5. more excellent than so, *Dilectus meus can-*
Cantic. 2. *didus & rubicundus electus pra milibus, hic est*
flos campi, & lilium conuallium, My loue is
white and red, chosen before thousandes:
this is the flower of the field and lilly of
the valley. His garmentes are lilly white
wyth chastity, and scarlet red with passi-
ons of loue, and such effects he imprintes
with the seale of his body in the soules of
the faithfull. The which effects, consider-
Zach. 9. ing and admiring one exclamed, *Quid bo-*
num, & quid pulchrum eius nisi frumentum e-
lectorum, & vinum germinans virgines? what
of his is good? & what of his is beautifull,
but the wheate of his elected, & wine that
springeth virgines? O holy Prophet, dost
thou meditate the maruellous workes of
God, and canst thou finde nothing more
admirable than this? View the creation of
Gen. 1. Exod 7. the world, consider thy Fathers in Egypt,
and 8, 9, 10 11, 12. Exod. 14. what maruelous miracles *Moses* wrought
how he passed the red sea so wōderfully:

looke

looke vpon God himselfe, and thou shalt see an abisse of goodnesse, a fountaine of wisdom, an indeficient power. How then saist thou? *Quid bonum & quid pulchrum eius nisi frumentum electorum?* Questionlesse, what of his is good, and what of his beautiful, but the wheat of his elected, & wine springing virgins. He knew wel what he saide: for in this Sacrament al the riches, goodnes, and beauty of heauen and earth Christ comprehendeth, *in quo sunt omnes thesauri absconditi in cælo & terra*, in whom Col. 2. be al the treasures of wisedom and knowledge hidden in heauen and on earth: and as for the workes of God, if S. Aug. saide, the iustification of a sinner was an effect of a more difficulie than the creation of heauen and earth (because God made thē alone by his infinit power, but here besids the same power of God, there is required the consent of man) I may wel then infer, that in this sacrament where he iustifieth sinners, by giuing them the life of grace and glorie, where he springeth virgins against so many harde encounters of the flesh and the diuell, he worketh a greater work than the creation of heauen & earth and therfore *Quid bonum & quid pulchrum*

eius nisi frumentum electorum & vinum germinans virgines, What of his is good, and what of his beautifull, but the Wheate of his elected, and Wine springing virgins: far from Christs table that wine of which saint *Paul* said, *Nolite inebriari vino in quo est luxuria*, bee not drunken with wine wherin is riotousnes, because this foode causeth both abstinence and continence.

Ephes. 5.

The two and thirtieth cause to render by gratitude a certain equalitie to God for all his benefits.

BY the common consent of sacred diuines, one of the principal causes which moued the son of god to take flesh, was to satisfie the iustice of his father, to pay an equal ransome for our sins, for no man can call it in question, that if God would, hee could of his liberality, mercie and bounty, haue released all mankind, haue forgiuen vs our trespasses, but then he had not satisfied his iustice: therfore man being not able to pay it, God found out a way by making himselfe man to discharge it. In like sort after the incarnation, & so many and so rare benefits God bestowed vppon vs, there remained a perpetual debt & gratitude for vs to answere so many fauours of crea-

creation, conseruation, redemption, vocation, iustification, election, & the promise of life euerlasting: I say there remained a bond of gratitude to defray al these graces, & such being the nature of gratitude, that it ought to render more then it receiueth for if it yeeld lesse it is not cõtent, if it repay equall, it affordeth nothing proper: therfore what remedie was ther for mã to be grateful to god for so many & so singular gifts, since he had saide, *Non accipiam de domo tua vitulos neque de gredibus tuis hircos, quoniam meus est orbis terrarum & vniuersi, qui habitant in eo.* I will not take calues of thy house, neither goates of thy flockes, because the world is mine, & al that dwell therein. Our saiuour Christ did well foresee this imperfection of ours, and therfore he thought to prouide a remedie, & questionlesse by no better meanes then this sacrament: for since there is nothing in this world, more woorthy, or more excellent, then god, whō we had receiued in Christs incarnation, life, passion, & in promisse for glorie, yea, he had bestowed himself vpon vs in this sacrament so often as wee could eate him. Our saiuor therefore with such profound wisdō contriued this Eucharist, Psal. 49.

that he ordained it as a gift of God to vs, and as a present of vs to him. For as all the lambes and calues offered in the olde testament were more iustly & by higher dominion belonging to God then to men, yet because God had giuen them to men, and granted them the vse, he accepted them as gifts and offerings vnto him. In like sorte he hath imparted to his church, this sacred foode, to sanctifie it, and also to be a perpetuall sacrifice, a continuall offering to God, for all his benefites and graces bestowed vpon her, that she may with the holy prophet say, *Quid retribuam domino pro omnibusque retribuit mihi? calicem salutaris accipiam*, What shall I render to God for all that he hath giuen mee? I will take the cup of my Sauiour. Therfore I may boldly call of God for more fauours, since I haue beene so gratefull for these. And for the same cause I shalbe able to performe whatsoeuer I haue promised to him. Moreouer, as oft as in the holy Masse we offer to God this blessed holocauste, we may say in humilitie of spirit, and with thankes to our Sauiour, wee offer vp as great a present to God, as euer God gaue, or is to giue vs, and as we may truely

Psal. 115.

truely averre, as by our saiiours incarnation and passion wee paide an equall ransome for our sinnes: so by this oblation we offer vp an equall present for all his benefits: and for that we are not able to answere the loue which God gaue his gifts withall, we must, by the vertue of gratitude, acknowledge our insufficiēcie, wish to increase in charitie, and especially desire our Sauiour in this sacrament according to his humanitie, that as he doth pray for vs in heauen, so hee will supply our wants in feruent loue and gratitude, for so many and so singular fauours.

The three and thirtieth cause, to comfort our soules by spirituall ioy and deuotion.

THat insoluble probleame which Sampson once propounded, and could not be answered, except he had reuealed it vnto his vnfaithfull wife, (*De comedente exiuit cibus, & deforti egressa est dulcedo*) meate came out of the eater, & sweetnes issued forth from the strong, might easily be solued now by any deuout catholique: for as they said, *Quid fortius leone? quid dulcius melle?* What is stronger then a lion? what is sweeter thē hony? so we may say, Iudg. 14. Apoc. 5.

say, *quid fortius Christo leone de tribu Iude & quid dulcius Eucharistia que habet omne delectamentum suauitatis?* what is stronger than Christ the lion of the tribe of Iuda? and what is sweeter thē the Eucharist, which hath all the delights of sweetnesse? For as out of Samsons lion dead he drew a honie comb, euen so out of Christs side hanging vpon the crosse, issued forth this sacred foode sweeter then honye or the honie combe, the which was figured in manna, that had all sortes of sweetnes that taste could desire. And no marnaile if this food be canded with such delights, since the ioy of angells, and the obiect of all blessednesse is therein contained. I know the Spouse did say of christ, *Fasciculus mirrhæ dilectus meus mihi inter vbera mea commorabitur*, a nosgay of mirrhe my loue to mee shall rest betwxit my breasts. For the bitternes of mirrhe is alayed heere with the sweetnes of sugar: & well with trickling teares of penance and compassion are conioyned excessiue ioyes of loue, as S. Ciprian well noted and proued by experience, *Vide* (saith he) *quomodo his qui Christi commemorant passionē, intra sacra officia quasi per quosdam canales de interioribus fontibus*

Sap. 16.

Psal 118. and 18. Sap. 16.

Cantic. 1.

Cip. de cæn Domini.

fontibus egrediantur torrentes, & ſuper omnes delitias lachrimis nectareis anima delectatur, marke what floudes iſſue as it were by pipes from internall fountaines for them who remember Chriſts paſsion in the office (he means the maſſe as appeareth after) and howe the ſoule aboue al delights is delited with ſweeteſt tears. But I know many will ſay they haue often done their indeuour, they haue prepared themſelues according to their ſmal poſsibility, & yet they remaine as barren as the mountaines of Gelbo, *vbi nec ros nec plamia*, where fell neither dew nor raigne. I anſwer firſt, that often it ſeemeth to haue vſed diligence, when indeed we can not be excuſed from negligence. The Phariſie thought he did wel prepare himſelfe to prayer by faſting twice a weeke, and yet it was hypocriſie and no preparation: for ſelfeloue is ſo ſubtile that except the grace of God lighten our eies wel, we can hardly perceue it. But let vs ſuppoſe that a ſoule hath endeuoured to prepare a lodging for this King of glory after ſuch a ſort as God requireth of our frailtie, & yet to remain in the former arriditie and drieneſſe. Then I aunſwere that veniall ſinnes, which hinder not the

2. Reg. 1.

Luke 18.

effect

effect of grace, as they ordinarily coole the feruour of charitie, so they hinder the sweetenesse of deuotion, because that this sensible delight, which proceedeth from the superiour parte of the soule and affecteth, the inferiour, may easily be staied by inordinate loue, hope, or delights. For the loue of God is so pure, that it cannot abide any smell of sinne and wickednesse, and therfore deuotion is sometimes called spirit, and deuout men spirituall men: the spirit therfore is like winde, the which if you close it in any thing as a ballown, giue it but vent with a pinnes pointe, and you shall see how by little and little it vanisheth away: euen so deuotion, if you vent the soule with vaine thoughts, sundry worldly desires, heady affections, idle wordes, it quickly wilbe dispersed. Besids, there is a reasonable deuotion a tranquilitie of minde, a resolut egood wil, which breedeth a great contentation, although we want sensible delectation. But finally, let a soule indeuoure to expell venial sins, let it attend *quid loquatur in ea dominus* what our Lord will speake in her, let it frequentafter the receit acts of faith, hope, & charity, humilitie, submission, with good attention, & let it not doubt of deuotion.

Psal. 84.

The foure and thirtith cause, to illuminate our mindes.

When I beholde this sacred body, and this liuing bread, enter into the breasts of Gods seruants, me thinks I see a king enter into his kingdome, or ascend his throne where he sits to rule his state, a pastor euter among his flocke, to protect and guide them, a Pilot to ascend his ship, to direct her to the hauen of eternall life, a sunne rising vpon their spirituall horizon to illustrate Gods diuine mysteries, to reveale many secrets touching their saluation, which the night of sin had obscured: finally, it seemeththat there passeth into euery ones soule a new eye, whereby they may discerne the colours of God from the coulours of the deuill, the flesh, and the world. For who will maruaile if from Christ, contained in the breasts of his faithfull, issue raies of light, beames of wisdome, floudes of vnderstanding? is not he as God the light of his Father, *Lumen de lumine* light of light? is not he as the second persō in trinitie, *speculum siue macula & splendor lucis aeternæ*, A glasse without spot and the brightnes of eternal light

Symb. concil. Nicæni.

light is not he according to his humanitie
Col. 2. a temple of light, *in quo sunt omnes thesauri sapientiæ & scientiæ Dei*, in whom are al the treasures of the wisedome and knowlege of God, is not he our Prophet, our pastor, our doctor, our maister, sent from heauen to giue light to the world? did not he call
Io. 8. himselfe *lux mundi*, the light of the world? how then wil he withdraw the beames of his light from those soules, who come deuoutly with oyle prepared in their lamps to receiue light of that indeficient fountaine? especialy he himselfe hauing confir
Matth. 25 med it by saying, *Quamdiu sum in mundo,*
Iohn 9. *lux sum mundi*, as long as I am in the world I am the light of the world. Which effect will be counted more certaine if we cal to memory that admirable light which Iona
1. Reg 14. thas receiued by eating a little hony: for, what proportion had hony with opening his eies? or the hony comb with restoring sight, but that God would depaint in that fact, as in a little Image, the effect of this Sacrament, that reuiueth the eyes of the soule to see God, and closeth them from the view of the wolrd? But this admirable operation of the Eucharist, was not onely registred in the olde Testament, but also

expresly

expreſly proued in the new, and heare accomplished indeede, that there was foretolde in figure, when Chriſt the light of the worlde of ſet purpoſe fained himſelf a pilgrime, to inſtruct the twoo wandering pilgrimes in faith, the veritie of his death, paſsion, and reſurrection: afterwardes intending to drawe awaye the thicke vaile which hindered them for knowing whom he was, although in his talke their heartes did burn, yet they could not diſcouer who he was: at laſt, by reaching them this new light, this new ſunne, preſently their eies were opened, *& cognouerunt eum in fractione panis*, and they knew him in the breaking of the bread. And in very deede, the common experience of good Catholikes may eaſily aſſure vs what light they receiue from this life of light. For I haue conſidered diuers times what ſhoulde bee the cauſe that many worldlings prize ſo much the pelfe and traſh of this life, caring nothing for Sacraments, praiers, ſpirituall affayres, life euerlaſting, thinges ſo important, ſo neceſſary, ſo highly to be eſteemed, & others leaue patrimonies, deſpiſe courts, refuſe honours, contemne pleſures, abhorre riches, & only attend to faſting,

Luke 24

So S. Aug. vnderſtandeth this place of the Sacrament lib. 3. de conſenſu euang. c. 11. theoph. in 24. Lu. author imperf. hom. 69 in Matth.

fasting, praying, deuotion, meditation, mortification, contempt of themselues & the world: Truely I am of opinion, that one of the principall causes is the often receiuing light from this sacrament in the one, & the lacke of the other: euen as the cause of al fecūditie is the presence of the same in the spring, summer, and authume, & the absence of it in winter cause of all sterillitie, the aboundaunce of heate and light in the one, and the scarcitie of both in the other.

The thirtie fiue cause, to be a commemoration of his Passion.

CAsting mine eyes in one prospect ouer the whole time from the beginning of the world vnto the latter end, it all appeareth vnto me nothing elle but a solemne triumph of our Sauiour Christ: the which consisteth in the preparation, the triumph, & the memories or monuments thereof: for as the Romaine Emperours after they had atchieued any worthy victorie against their enemies, they gaue notice thereof to the Senate of Rome, and described to them al the valiant exploits,

howe

howe great a conquest they had made, what cities, what prouinces they had subdued, what great good did redound to their common-weale: the Senate vnderstanding this good successe, prepared waies for him to passe, adorned Gates wherein he was to enter, addressed Chariots to conduct him and his traine, hanged their streets with tapistrie of arras, veluet, gold, and cloth of tissue. And last of all, erected arches, piramides, pillars, statues, colosses for monuments & records to their posteritie, engrauing in them, the whole substance & circumstances of the victory. The like (it seemes) befalleth in the triumph of Christ, in his Chariot of the Crosse: for before his comming, al the old Testament was nothing else but a preparation, letters sent by God to those people, by *Moses*, by prophets, by patriarches, to dispose them to beleeue, expect, & desire the day of this triumph, insomuch, that some of thē wished the heauens broken, that hee might discend, loathing to stay any longer, he prepared his way with giuing a law and ceremonies, hee decked the streetes with sacraments and sacrifices, he adorned the gates. I meane his tem-

ple with infinite varietie of furniture, of cherubins, of lions, of floures. After Christ came into this life, hee marched for three and thirtie yeares, and at last, came into the Citie of Ierusalem, where the people spread their garments, the children carried boughs of palmes and olives, & because the vngrateful Iews would not erect a triumphant Arch, nor engraue his victories in pilars of marbl, or piramides of porphirie, he erected himselfe a monument, a memory of his triumph, his death & passion, the sacred Eucharist (because he triumphed in dying, & by his passion woon the field, so that the victorie, triumph, and death were altogether vppon the Crosse) a blessed Arch more durable then marble or brasse. Herein hee hath engrauen his passion as before was declared: here euery one may reade the sum of his paines, and therefore rightly he said, *Hoc facite in meam cõmemorationem*, This do for a cõmemoration of me: and *Dauid* before, *memoriam fecit mirabilia suorũ misericors, & miserator dominus, escam dedit timentibus se.* Our mercifull and compassionable Lord instituted a memory of his wonders, he gaue food to them that feare him, besides al the seruices,

March. 21. Marke 11 Luke 19.

Luke 22.

Psal. 110.

ces, masses, sacraments, and what appertaineth to pietie or deuotion, after Christs comming, it hath some relation, it serueth in part for a memorie, a thanksgiuing, or a representatiō of this glorious triumph of Christ. And questionlesse it concerneth vs much, often to remember the passion of our sauior, since he hath instituted so diuine a monument, to reduce it into our memories, & at no better time then when we communicate: for God is a fountain of liberality, yet he would haue vs remember his benefits: for as he that acknowledgeth them, disposeth the giuer to bestow more, so he that acknowledgeth them not, dries vp the fountaine towardes him. And such is the goodnesse of God, that he would institute a memorie of his benefits, that wee therby remembring them, might merite more, and so receiue new continually.

The fixe and thirtieth cause, to moue vs to loathe that the world loues.

THe holy and deuout S. *Francis*, inflamed with the loue of God, was accustomed to breake out into this affectious voyce, *Deus meus, & omnia*, O my God, and al, the which hee had learned of a him, who was a man according to the heart of God, and

Psa.72. many yeares before had cryed: *Quid mihi est in calum, & à te quid volui super terram.* What is there for me in heauen, or besides thee, what do I desire in earth? These voyces it seemed they vttered for two causes:

1 first, because he that posseseth god enioyeth al things, as our sauior expresly declareth, *Quærite primum regnum dei, & iustitiam eius & cætera adijcientur vobis,* And the reason is euident, for if *Amicorum omnia sunt cõmunia,* amongst friends al things are common, he that is Gods friend, possessing his hart by frendship, consequently is made partaker of all treasures, for which cause the good old father said to his elder son, *Fili, tu mecum es, & omnia mea tua sunt.* Son, thou art with me, & al mine are thine. The secõd cause I take to be, by reason that whatsoeuer God created, or man can do, ought to be related vnto god, & so far vsed or refused, how far we see standes with his loue, honor, & glorie. For as God made vs to loue him and serue him in this life, to enioy him after in the other, so wee ought to direct all our actions, vse all his creatures, prize or contemne thẽ, no more, nor no lesse, then we see conduceth to this end. For which two causes most pregnant-

Matth.6.

Luke 15.

2

ly

ly appeareth how the holy Euchariſt inforceth vs after a verie palpable manner, to deſpiſe and abhorre whatſoeuer this impious worlde affecteth: for who is ſo ſenceleſſe, that hauing before his face a fountaine of moſt pure and Chriſtall water, will range abroad to ſeeke filthy puddles and mirie-fennes to quench his thirſt? Hath not this ſacrament all thou canſt deſire, inſomuch, that the verie beautie and pride of the field cannot be abſent. *Et pulchritudo agri mecum eſt*, and the beautie of the field is with me. Wiſh, ſee, aske whatſoeuer the world affordeth, heere thou ſhalt haue it compriſed. Deſireſt thou riches? here lie the treaſures of God: wiſheſt thou pleaſure? *De torrente voluptatis potabit te*, he wil giue thee to drink in the floud of pleaſure. Wouldeſt thou ſow the flower and crop of al goodneſſe? *Oſtendam tibi omne bonum*, I will ſhew thee al good: craueſt thou long life and happie daies? *Qui manducat hunc panem, viuet in æternum*, He that eateth of this bread, ſhal liue for euer. Affecteſt thou in fine all pleaſures in one, all goodnes in one, al wiſedom in one? lo here *Deus meus & omnia*, my God and all. For al creatures out of God lacke many perfecti-

Pſal. 49.

Pſal. 35.

Exod. 33 Io. 6.

ons, they are good, but not full. As a cup of salt water in the sea is perfecter then in a vessel, for there being ioyned, it may cõtinualy be preserued, it is incorporated with the whole, & may serue for many notable effects; seperated, it falleth to corruption, & serueth to few vses. Al creatures in God liue in the prime of their parity, ther they lacke imperfection. Therefore (my soule) disdain to view these fading floures, these roses with thornes, these bees with stings, these golden aples of Sodoms loue, these Syrens sugered songs, conuert thy eies to this blessed Eucharist, view in thy Lord a paradise of pleasure, beutie without corruption, profit without displeasure, ioyes without deceit, continual delight without satiety: and then I know thou wilt breake forth and cry, *Deus meus & omnia*, my God and al, *nam gustato spiritu, deficit omnis caro*, for the spirit tasted, al flesh faileth. Thẽ I know thou canst not but direct al thy actions, vse all the creatures of God for no other end then his glory, for this hart will becom like a flame of fire, that burneth al it incountreth, & conuerteth thẽ into fire, so thy loue wil thinke, speake, and worke al for God, and in God, and consequently,

Psal. 72.

loathe

loath what the world loueth not for God

The thirty seuenth cause, to be a confirmation of his testament.

IT hath bin an vsuall custome with God, to confirme and seale his pacts and promises with some sensible sign, that by such palpable obiects, men might better conceiue & remember them. For if he promise Noe & his posteritie, neuer after to ouer flowe the vniuersall earth with a deluge, he imprintes his seale in the clouds, Gebes. 9. & for his armes, leaueth the rainbow. If he promise Abraham to multiply his seed as the stars of heauen, and to giue him the land of Canaan, he causes him to deuide his sacrifices in two partes, and in confir- Genes. 15. mation of his pacte, he sendes a lampe of fire, which passeth through the mideſt of thē. If Moses sent from God giue the law writtē in tables of stone, if he promise to accept them into his peculiar people, hee Exod. 24. confirmeth his couenant with a bowell of bloud, wherwith he sprinkleth all the people. If GOD vsed such stately seales to ratifie his promises to his people in the lawe of Nature, and the lawe written, questionlesse hee will not omitte them in the lawe of grace, where the couenaunt

concerneth a greater benefit, wherein are comprehended in a more eminent degree al these fauors of God, promised in times past, the which he sealed so solemnly: and therefore in confirmation of this newe testament, he instituted this blessed Sacrament and sacrifice, *Hic est calix noui testamenti*, this is the challice of the new testament, affirme the three proclaimers of Christs law, Mathew, Marke, and Luke, with the Apostle S. Paul. But what couenant maketh Christ with his people, that he ratifieth with the seale of his owne bo-

Hier. 31. dy and bloud? Here Hieremy speaking by himselfe, and by S. Paul, or rather, God

Hebr. 8. by them both, *Ecce dies venient dicit dominus, & consummabo super domum Israell & super domum Iuda testamentum nouum*, Behold, the daies shall come, saith our Lord, and I will consummate vppon the house of Israel & vpon the house of Iuda a new testament, &c. see the place. In these wordes God promiseth fiue things to his

1 church, first, that hee wil forgiue al them, which enter into it all their offences, the which he effecteth by Baptisme, and this Sacrament. Secondly, that they should

2 know God euery one, little and great,

the

the which he performeth by powring of faith into their ſoules: thirdly, that he will write this law, not in ſtone tables, as Moſes did, but in fleſhie heartes, and conſequently they ſhalbe more mollified and pliable to obſerue them, and not ſo indurated as the Iewes, the which he fulfilleth, by induing thē with charitie. Fourthly, that he would be their God, and they ſhould be his people, that he would haue a fatherly prouidence ouer them, the which he accompliſheth with his owne preſence. *Ecce ego vobiſcum ſum vſq; ad conſummationem ſeculi*, behold, I am with ye all dayes, euen to the conſummation of the world, and by ſending the holyghoſt, which *docebit illam omnē veritatem*, he ſhall teach her all trueth. Finally, that he will neuer forſake nor abandon his Church as he did the Iewes Sinagog, the which we haue prooued by the continuance of the catholike church, from Chriſts time euen till theſe our dayes, although perſecuted by emperours, impugned by heretikes, troubled by ſo many euill Catholikes, yet the gates of hell could nothing preuail againſt it: the propagation alſo of his church was promiſed by God, & ſealed

3

4

Matth. 28.

Acts 2.

5

Iohn 16.

Matth. 16

led with his sacrament, that this vine tree planted by Christs own hands, should dilate the branches from sea to sea, and to
Psal. 79. the worlds end the extremities thereof, in such sort, that rather lande shall faile to propagate this Church, then her amplification shall finish. Wherefore God shall not be knowne onely in *Iudea* or *Siria*, but
Psal. 75. in all the prouinces of the world, since we see depriued of these promises the protestants Churches, eclipsed for fifteene hundred yeares, and concluded in corners of the world, in some few Cities of *Germany*, in *Geneua*, and *England*: it is no maruaile if they haue broken the seale of the blessed sacrament, wherewith by infallible assurance the maiestie of God confirmed them. But the Catholike Church possessing all, holdeth the sacred Eucharist as a perpetuall confirmation, the which (as it was sayde) comprehendeth both the significations and signes of all the other promises made and confirmed by God in passed ages. For God promised to *Noe*, not to drowne the worlde anie more with water, and Christ promiseth heere, his Church shall neuer whollie bee ouerflowne with sinne: hee tooke for

for a ſigne the Rainbow, the which the ſunne cauſeth by reflection of beames in watrie cloudes. O what a goodly rainbowe the ſunne of neuer-fading light effecteth heere? what gliſtering beames of glorie powreth his diuinitie into that ſacred humanitie? what beautifull raies ſpring from that glorious ſoule, and adorne with brightneſſe and moſt liuely colours that immortall bodie? if it were not for merite of our fayth, wee might ſee through thoſe cloudes of bread and Wine, another ſorte of Rainbovv, then Nature in her moſt ſtately circle euer behelde. God promiſed to *Abraham*, to multiplie his ſeede as the ſtars of heauen, and where are they multiplied but in the Catholike Church? hee allotted vnto him the lande of *Canaan*, and heere the kingdome of heauen, hee commaunded *Abraham* to diuide his ſacrifice in two partes, and ſent a Lampe of fire from heauen to paſſe betvvixt them, and what coulde more expreſſly figure this ſacrifice? Are not heere diuided by vertue of Conſecration, the ſoule from the bodie, and the bloud from them both? and doth not both the diui-

diuinity and soule of Christ not passe, but firmely stande in middest of these parts? God gaue the law by *Moses*, and promised the people to defēd, protect, & accept thē for his: but here with a more careful proundence, with a more forcible meanes, with more plēty of grace, with more abundance of light, with more copie of internall inspirations & externall helps, he declareth his vigilant care and fatherly watchfulnes ouer his Church, more then the synagog. *Moses* sprinkled the people vppon theyr garments with the bloud of dead beastes: but here Christ sprinkled the harts of the Apostles with his bloud that euer liueth. Hereupon we may inferre a practicall illation, that if as often as we view the rainbow, wee may easily reduce to memorie the promise God made, neuer to drowne the world, so by seeing this glorious rainbow, or rather gracebow, wee may call to our considerations, the mercie and goodnesse of God, in pardoning our sinnes, and let vs beware to looke vpon it with polluted and defiled soules, lest it chance to vs, as it befell to the Bethsamites, who curiously beheld the Arke which did not appertaine vnto them, for otherwise hee

1. Reg. 6.

that

that seeth the secrets of our hearts, will sting vs in such secret sort, as both horror and confusion will vndoubtedly ensue, either in this life, or in the life to come, or both.

The eight and thirtieth cause, to be a trumpet to blaze the glory of God.

GOd, whose sayings are doings, can speake as well by workes as wordes, & blaze his name, as amply by silent facts, as shrill tongues. Therefore most zealous of his owne glory (that is, desirous that men should know his maiestie, and in knowing it, render him that dutifull praise, honour, worship, and homage, as such a soueraignty requireth) instituted this glorious Sacrament. The which so effectually bringeth it to passe, that if al tongs and pens were ioyned in one, they could not discribe nor speake the thousand part that this silent trumpet soundeth: because we see imprinted in the very heart of nature, that the crop, the flower, and perfectiō of euery thing ought to be presēted to God. Why did Abell sacrifice vnto him the

Gen.4. the fat of his flocke, but bicause that euen nature had written in the forefront of his soule, that God was the woorthiest, and consequently deserued the best? why didd God himselfe, in the appointing of his oblations and sacrifices prescribe alwayes the best to be singled for his seruice, and that neither lame nor blinde, nor anie defectious beast, should appeere in his sight, but as hee himselfe gaue vs to vnderstand, Malac.1. that if terrene princes disdaine to accept base and vnworthy presents, howe much more hee to whome all Monarchies doe yeelde homage, and laye their Crownes and Scepters vnder his feete? Why did the prophet Dauid say *Sacrificia medullata offeram tibi*, marrowed sacrifices I will offer to thee? So compleate and perfect sacrifices, O Lorde, I will offer vnto thee, that the very bones shall not lacke theyr Psal.65. perfection, but bee filled with the flower of fatnesse, their natiue marrow. But for what reason a holy Prophet? Becausse, if wee haue receiued all from him, reason requireth wee should returne the best to him. This vniuersall, auncient, and naturall instinct, the faithfull before Christes time performed with great dilligence and

ex-

exquiſite ceremonies: and indeede it was conuenient they ſhuld, for the glorifying of God, for the reuerence of his maieſtie, to acknowledge him the beginning of all, the end of all, the conſeruer, the prouider, the gouernor of all: and beſides, in hym to be an abiſſe of perfection, goodneſse, wiſedom, power, and ſuch like attributes. But what proportion had all theſe to god? what glory yeelded the death of a Bull to ſuch a Highneſse? When Solomon offered a thouſand to an idoll. they were too baſe, and therefore God reiected them, he thought them not ſutable to ſuch a maieſtie: and therefore Dauid hauing no better, and ſeeing God refuſing beaſts & calues, at laſt thought his owne heart was ſomething more agreeing, and therefore hee ſaide, *Quoniam ſi voluiſſes ſacrificium dediſſe, vtique holocauſtis non delectaberis, ſacrificium deo ſpiritus contribulatus, cor contritum & humiliatur Deus non deſpicies*, If thou wouldeſt, a ſacrifice I had giuen thee, but with burnt offerings thou art not delighted. a ſacrifice to God is a contrite ſpirite. Salomõ perceiuing the infirmities of their ſacrifices, and ſeeing God diſtaſted with thẽ, thought in the multitude of offerings to make

2. Paral. 1.

Pſal. 50.

make some little shew of the infinite glo-
3. Regū. rie he iudged due to God, and therefore he offered two and twentie thousand oxen for one sacrifice, but not *in millibus taurorum*, in thousands of bulles was Gods glorie sufficiently declared: what remedy? shall God be frustrated of his glorie, seeing al the world he created for his glorie? *Malachie* the Prophet will straight make answere, or rather, God by *Malachie*,
Malac. 1. *Ab ortu solis vsque, ad occasum, magnum est nomen meum, in gentibus & in omni loco sacrificatur, & offertur nomini meo oblatio munda, quia magnum est nomen meum in gentibus.* From the rising of the sun to the setting, my name is great among Gentiles, and in euery place it is sacrificed, & a pure oblatiō is offred to my name, bicause my name is great among Gentiles. Marke how he repeateth twise, *Magnum nomen meum in Gentibus*, My name is great among Gentiles, bicause among the Gentiles, his maiestie was admirable to bee esteemed and glorified, therefore he ordained the blessed Eucharist, that they considering the worthie dignitie and infinite perfection of this sacrifice, might breake forth into a wonderfull admiration of the maiestie,

wise-

wiſdome, and power of God, to whom ſo pure, ſo rare, ſo glorious a ſacrifice was offered. The which is that glory GOD pretended to win freely by men in this world: and the deuill affecting deity, procured by theſt to ſteale ſome parte: yet God would not that after this houſe once appeared among Chriſtians in the moſt partes of the world, whereunto this ſacrifice was inducted, that idolatry ſhould greatly preuaile. For the light of this ſun diſperſed the vermine of the earth, and cauſed them to retire into their caues. So that now all nations in the world knowe that Gods maieſtie is infinit, to whom an infinite ſacrifice is offered, that he is moſt worthy in himſelfe, to whom ſo worthy an oblation is preſented. And what more glory can be deſired of man? is not this *Clara notitia cum Laude?* a blazed notice with praiſe? that they ackrowvledge and confeſſe God infinite in goodnes, & that of meere bountie he beſtowved vpon thē ſo ritch, ſo pretious, ſo infinite a treaſure? do they not proteſt, by offering vppe this maieſticall ſacrifice, all thoſe perfections that either nature teacheth, or faith beleeueth, to be rooted in him as their ori-

gen and fountaine? and this is to make, *Nomen eius magnum in gentibus*, his name great among Gentiles, and is effected by this sacred food and glorous sacrifice.

The nine and thirtieth cause, to giue vs a taste of the ioyes of heauen.

WHen the children of Israell drewe neere their promised inheritance, a lande flowing with milke and hony, because our prouident God did foresee the hard encounters they should meet withal before thay entered into the firme possession, he thought conuenient to giue them a tasteof the aboundance and fertilitie of that soile, to the intent, that feeling the fruit, they should not grudge at the paine: and therefore he mooued them to send the scowts to suruey the country, and discouer the commodities. They launch forth, passe the principall partes, auoyde sundry dangers, retourne with such huge
Numb. 13 clusters of grapes, (it being vintage) that they were not able to carry them in their hands, but with poules to beare them vp-

pon

pon their shoulders. Euen so our blessed Sauiour, knowing, that the faithfull children of his church were to be assaulted by many potent, inuisible, expert, and ghostly enimes, as the victorie was more important, and the foile more daungerous, so he thoght with a preamble of internail ioy, to encourage them to tolerate a moment of paine: for which effect, he being our scowt, and hauing viewed the lande of euerlasting promise, he brought vs the bloud of grapes, this fruite of that soyle, to indnce vs with the sweetnes, greatnes, and taste thereof, to suffer with alacritie, to resist with a courage, to inuade with valour, to expugne with glory, all crosses, encounters, enimies, temtations, that either aduersitie could impose, or sathan inuent, or persecutor inflict, or our alluring flesh stirre vppe against vs. And that is the sacred Eucharist, the which is not only (as aboue wee haue deliuered) a portraite of all the admirable workes of God, but also a most liuely image repre senting vnto vs, the vniuersall ioys of heuen. For in what consisteth life euerlasting, our future felicity? In the glory of our soules and bodies? In what maner are

our soules blessed? by seeing, soulding, louing, reioycing, in God: and our bodyes are glorified by the redundance, distillation, and influence of our soules: All which, most exactly this sacrament affordeth: because in very deed, he that seeth this sacrament, seeth God, as those that saw Christs sacred humanity, the vaile of his person, were said to see his diuinitie: and those that view her maiestie, though masked, are saide to see the Queene. Besides, in life euerlasting, the blessed comprehend, sould, and (as it were) spiritually, by their vnderstanding, claspe God in their soules, *Sic currite, vt comprehendatis*, so run that you may obtaine, willed he, that God had admitted to see these secrets, and the spouse, *Tenui eum, nec demittam*, I held him and I wil not forgo my holde. For really there wee shall holde in eternall possession, that we heere expected by hope. And who sees not how all those that receiue this glorious bread, sould it in their breasts, keepe it, and quietly possesse God and all his perfections? And who is so stonie hearted that loueth not him that lieth so neere his heart? or who is so indurated, that this bloud doth not

1. Cor. 3.

Cantic. 3.

not mollifie? or who is ſo voide of affection, that this ſo affectious a God, would, and doth not moue to loue? what ioye proceedeth from theſe ſpirituall imbracings, from this vnion of ſpirits, from this matching of the ſoule with her center, from this vitall refection, from this heauenly conuerſation? let him tell that ſayde *dulciora ſunt vbera tua ſuper vinum,* thy paps are ſweeter then wine, let him tell that felt *quàm dulcia eloquia Dei ſuper mel & fauum,* how ſweet are the words of God, ſweeter then honye or the honye combe, let him tell that called it *pinguis panis qui prebet delitijs regibus,* fat bread which yeeldeth delites to kings. Finally, how by eating this Sacrament our bodies ſhall riſe and receiue immortalitie, aboue was declared: and moreouer, in this preſent foode, the body of Chriſt which ſhal be the example of all glorious bodyes permanently remaineth. No maruaile it is therfore if feruent ſouls liue in a perpetuall iubilie of ioy and peace, ſince here in earth they participate a forme of the ioyes of heauen, if they deſire to bee with God, whoſe company is ſo ſweet and gratefull.

Cantic. 1.

Pſal. 118. and 118.

Geneſ. 49.

The fortieth cause, to bee a condigne sacrifice for Christ to offer to his father.

BEfore the institution of this sacrament of vnualuable value, the Euangelist S. *Iohn* (who suckt his diuinitie out of that breast, whencefrom issued this Precious licour) prepareth the readers (for other Euangelists) with a most profound & diuine preface, that after vnderstanding such an admirable mysterie, penetrating the depth of his reasons, they might be induced to beleeue it, *sciens Iesus, &c.* Iesus knowing that his Father had giuen him all things into his hands, and that he came from God, and returned to God, he rose and prepared himself to wash his Disciples feete, thereby insinuating with what puritie of soule the faithfull ought to participate the dainties of this table. In which compendious wordes hee yeeldeth three reasons, why it concerned the office, functions, and dignitie of our Sauiour, to institute this regall sacrifice. First becaus he being ordained by God our high priest, according to the order of *Melchisedech*, and consequently hauin

Ioh. 13.

I

Psal. 109.

hauing commission to institute a sacrifice in bread and wine after that former: since therfore God hath deliuered all things into his hands that appertained to his fathers glorie, his own honor, his Churches saluation, and dignitie of them all: it was most decent, that hauing receiued all, his sacrifice should comprehend all, and be offered to God in recognition of all, the which could not bee any other thing then God, who is all in all. Secondly because that knowing he came from god, that is, he issued from his father by natural, necessarie, eternal generation, equal in perfection, & vnited in the same essence, it did behooue him not to offer vp any mean present or base gift: no it could not stand with so soueraigne a maiestie, to institute any such sacrifice as could bee contained within the limited borders of humane or angelicall capacities: for if that vaine *Alexander*, though proudly, yet truely, vaunted, that Kings ought not so much attende to whome they giue, as who they are that giue, howe much more did it concerne our Sauiour Christ, king of kings, to offer a condigne present to his father, the Monarch of the worlde? Heb. 7. 2

wherefore, as all his actions wherewith hee merited, were of infinite value for the dignitie of his person, euen so this sacrifice was to bee ordained of infinite prize, for the substance of the same: for there was no gift answerable to eyther of theyr dignities, or suitable to their Maiesties, but a sacrifice containing God, for nothing but God can be infinite in substance, for which reason wee haue God the giuer, God the receiuer, and God the gift, the which sacred consort cannot but yeelde a most sweete harmonie.

3 Thirdly, knowing hee was to returne to his father, where incessantly the incense of his prayers were to ascend: therefore, as he accompanied them in earth with this immortall sacrifice, so hee woulde not haue them destitute in heauen, for although he be in heauen, yet hee it is, as fathers commonly doo teach, that offereth vppe this sacrifice: the priest representeth his person, and therefore he saith not, *Hoc est corpus Christi*, This is the bodie of Christ, but *Hoc est corpus meum*, This is my bodie: after the same manner as Christ spake them him selfe. And for which cause Christs priesthood is called eternall, be-

Cyprianus De coena Domini. & epist. 53.

cause

cause he, vnto the worldes end, will neuer cease to offer it. Blessed be this sauiour for euer, who so diuinely prouided a sacrifice correspondent to his fathers maiestie, his owne glorie, his churches benefite, and euery Christians profite.

¶ The fortie one cauſe, containing ten Chapters.

To diſcouer vnto vs the ineffable loue of God.

That the loue of God in this bleſſed ſacrament cannot be comprehended: and of foure loues concurring in it. Chap. 1.

WHen I enter into the profounde abiſſe of Gods loue, the baſe of al benefits, & life of all other loues, it ſeemeth I am calmed in the boundleſſe ocean ſea, where on each ſide beholding the four quarters of the world, I can diſcouer nothing but an immenſiue and an endleſſe wilderneſſe of water. If I look vpward to heauen, I ſee thoſe lamps of light couered with a miſty fogge. If I looke downeward, I finde a fragil barke leaking on all ſides, that is, if I conuert mine eies in this ſacrifice of loue to the inſtitutor, to God, in whoſe glorie it is offered to the humanitie of Chriſt which is offered

offered to the deuoute and feruent soules which participate of this offering, I finde no bonds nor limites, all affections swell so mightily: and like foure riuers deriued from one fountaine in Paradice (I meane the essentiall loue of God the holy ghost) to finish in the infinite sea of al loue God himselfe. Aboue my head what find I but cloudes and darkenesse in him whom this loue most concerneth, God almightie? *nubes & caligo in circuitu eius*, a cloude and darkenesse round about him, whome Nazianzene well compareth to a lightning, which vanisheth from our sight, before we can firmely fix our eyes vppon it. If I consider my selfe and my perfections, the which my crasie soule leaketh on euery side, I cannot but be afraide to intermedle with suche mysteries, since so deuoute a Prophet as Isay durst not speake of god to the people, because his lippes were defiled, nor would attempt so difficult an interprise till the Seraphin had touched thē with a burning cole, taken from the Altar of God, where fire did euer glowe. But shall we speake nothing then of the loue of god, the principal cause of this sacred supper? because we haue so many dainties set be-

Gen. 2.

Psal. 96.

Isa. 6.

before vs, shall we die for hunger? no, no, I hope the Angell of God in earth hath not once, but a thousand times purified my lips with this blessed & burning coale of heauenly fire, taken from gods holy altar, and the verie same that comforted the heart of his Prophet: therefore by his grace I will deliuer such discourses as hee in this sacrament hath vouchsafed (as I hope) to deliuer vnto me, remembring alwais, that whatsoeuer can be said of mortall men in commendations of such a mysterie, is as far beneath it, as men beneath God, and therefore God commaunded in the eating of the pascal lamb (a most liuelie Image of this sacrament) that they
Exod 12. should deuoure, (that is, swallow downe without chewing) the head, the intralles, and the feet: But to what end good lord, such immodestie? had not these partes most neede of chewing, where there is most bones, gristles, and sinows? god questionlesse had a further reach then that present sacrifice: hee aymed at this sacrament, where the head, the intralles, & the feete of this lambe must perforce bee swallowed, for the head of Christ is his
1. Cor. 11. diuinitie, *Caput Christi Deus*, The head of

of Chriſt is God: the intralles the ſecret and inexplicable maner of his ſupernaturall being, vnder the garments of bread and wine, as the intralles of beaſtes lie in ſecreteſt place of their bodyes, veiled with the skinne and fleſh: by the feete ſcriptures commonly vnderſtand affections, therefore Chriſts Godhead, his maner of being, his inexplicable affection, and loue muſt be ſwallowed downe: wee are not able to comprehend any of them, and therefore all we ſay is too little.

That God inſtituted this ſacrament for loue. Chap. 2.

THe nature of loue is ſo ſweete, ſo precious, ſo prized, ſo feeding fainting ſoules, that in the verie maine of croſſes and aduerſities, the loue of God rendereth a moſt ſufficient counteruailing conſolation: wherefore, as it is neither loathſome nor tedious to loue God, ſo neither the long thinking, nor diſcourſing can be noyſome or faſtidious, crauing therefore the ſacred gale of the holy Ghoſt, I will launch foorth aloofe from the ſhoare, and ſaile into the deepe.

It

It is a moſt auncient and vndoubted trueth, that all giftes which God beſtowed vpon the worlde, for the vniuerſall or particular good of men, proceeded from the inexhauſted fountaine of his loue. For which cauſe the blinded Philoſophers could ſay that loue created this world. For what is loue? to wiſh wel to one, to reioice in his good, to procure his good, to defend him from euil, to communicate vnto him his treaſures, to make him partaker of his ſecrets. Al theſe actions, either be loue it ſelfe, or ſuch effects and fruites as can not be ſeparated from loue. Therefore if god freely of his owne accord, without any intereſt for our good, graunted vs ſo great a gift, who can doubt but that it ſpringeth from loue? Moreouer, his intention in giuing diſcouereth ſufficiently the grounde of his gift: For what cauſe gaue he it? To vnite vs together with him. And for what end this vnion? That he ſeeing himſelfe ſealed in vs, might haue a ſufficient and worthy obiect of his loue; and wee ſeeing the ſame engrauen in him for a mutuall reſemblaunce, might bee inflamed to affect him. For what cauſe gaue he it? To imprint our ſoules with the life of grace.

And

And why? that he might loue vs, and wee him, for theſe be the proper effectes and fruits of grace. For what cauſe gaue he it? To be a means to obtain life euerlaſting. And why life euerlaſting? That there we might with the full power of our heartes exerciſe that loue & charity *que nunquam excidit*, which neuer falleth away, that there the ſailes of loue might ſwell with the full winde of the holy ghoſt. Finally, diſcourſe ouer all thoſe cauſes wee haue alleadged. you ſhall finde them euery one grounded in loue. And therefore let it be lawful for me to call this Sacrament a mirrour, a mappe, a flame, a life of loue, & interpret *Euchariſtia bona gratia*, good grace, a ſingular fauour, a ſupereXcellent loue. Moreouer, whoſoeuer wil runne ouer the effects of loue, and therby diſcouer the origen and fountaine of this vaine of life, he ſhall finde them moſt liuely in this little world of al pure loue depaynted. The fruits of loue be theſe, vnion, zeale, extaſie bountifulnes. Foure riuers al iſſuing from one ſpring: and as this Sacrament, and the incarnation of Chriſt, of al the wonderfull works of God moſt manifeſtly declare his loue, ſo it were not amiſſe to declare the

1. Corint. 13.

effects

effects of loue in them both, that the resemblance of both might render the matter more plaine: yet to auoide prolixitie, I will content me with the Eucharist, for by this the other may be conceiued: but first of all let vs see what wee vnderstand by these effectes.

Vnion. All perfect loue requireth a certaine vnion in substance, as was declared in the eight cause: but for that amongest men this was impossible without the destruction of one or both, therefore they procured all these vnions, which honestly & puritie of loue affect, and these are to be of the same iudgements and opinions, the same wills, desires, and affections, the same table and diet, the same place and presence, the like garments and attire, and finally, to expresse one another in all things as neere as they can.

Zeale. Zeale after two manners proceedeth from loue. First, zealous friends cannot tollerate any iniuries offered to their friends, but procure with greater, or as great diligence to defend them, their credit, goods, life, or what else appertaineth vnto them as their owne. Secondly, zeale cannot suffer consorts in loue, and therefore

fore experience teacheth vs, what a griefe it is for the husband to haue a conceit of a riuall.

Extasie likewise abstracteth, or haleth a louer from himselfe, and causeth him rather to liue there where he loueth, then indeede where hee liueth, for the force of loue transporteth excessiuely his minde, cogitations, and affections, from his owne affaires, and enforceth him to attende and procure whatsoeuer concerneth his friend: sometimes also it leadeth the soule so farre, that it is almost abstracted from the bodie, as diuers saints were rauished so with the loue of God, that they liued many daies in profound contemplation, feeding vpon the food of life, not taking any corporall sustenance. Extasie

Bountifulnes waiteth vpō loue, as a most faithful seruant, for friendes cannot but communicate their goods one with another, who before by friendship had communicated their hearts, & therefore they presēt one another, with gifts, as signes of that good will they carrie in their minds, and to remonstrate vnto thē, that as they haue taken possession of their harts, so also they may cōmand them in their goods, Bountifulnes

for *amicorum omnia sunt communia*, among friends al things are common, and he that hath giuen the greater, will not sticke to impart the lesser: these effectes I haue set down cursorily, bicause the exact treatise requireth a whole booke, onely to shew how in this sacramēt God shews them al.

That in the sacred Eucharist God effecteth all those vnions which proceed from loue. Ca.3

AS I said before considering the admirable loue that God hath declared, by deliuering this sacrament to the world, that I was calmed in the Ocean sea, in the which similitude if we persist, I thinke I shal be able in part, to vnfold the vnion in substance, betwixt Christ and our soules, in the blessed Eucharist: for as the Ocean sea surcharged with an infinite multitude of waters, dischargeth it selfin the Mediterranean and red seas, for the benefit of the inhabitants of Europe, Affrike, and Asia, not dividing it selfe from them, but rather, by their meanes becommeth vnited to those coasts wheron they border, and the wombs wherin they lie: by which means the treasures of the one may be

be tranſported to the other, and the inhabitants of the vaſt Ocean may haue free paſſage into the red and Mediterranean.

Euen ſo the endleſſe goodneſſe of God ſwelling inwardly with an immenſiue loue, diſchargeth himſelf in theſe two ſeas of loue, the redde by the incarnation of Chriſt, & the Mediterranean by the inſtitution of this ſacrament: yet the main Ocean of his diuinitie remaineth vnited to his humanitie, and thereby bordereth vpon thoſe ſoules whom he bathed with his bloud, and is conioyned with the breaſts of thē who receiue into them this Mediteranean ſea, by which vnion, the Citizens of heauen may paſſe freely among the colonies of the earth: therfore as Chriſts diuinity was ſubſtantially vnited to his humanity, euen ſo his diuinity and humanity are vnited in this bleſſed ſacramēt to their bodies & ſoules who feed at this table: and as from his diuinity proceeded all thoſe graces & fauors wherwith that ſacred humanity was ſpiritually annointed, euen ſo frō his humanity linked with his diuinity iſſue all thoſe ſweete vertues & graces for the which this bleſſed bread was ordained. And therfore, as betwixt the ſacred huma-

tie of Christ and his diuinitie, there was a moſt diuine, reciprocate, ardent and continuall loue: euen ſo betwixt our ſoules & Christ, there ſhould riſe a mutuall flame, if we faile not, he cannot be defectuous. And as that ſacred humanitie (like the needle toucht with the adamant looketh euer towardes the pole ſtarre) was alwayes directed by his diuinitie: euen ſo ought wee in all our actions to ſquare our intentions according as our Sauiour teacheth vs, whom we holde vnited in this ſacrament: becauſe he was giuen to vs as our maiſter, our doctor, and teacher.

Much more might be ſayd of this ſubſtantiall vnion, but becauſe it hath beene partly touched before, partly, becauſe I intend not here to deliuer all I think may be ſaid, but only to touch ſome few points or ſuperficiall heads, leauing the reſt vnto the prudent and diſcreet Readers of godly meditations. As for all other vnions which are rooted in this coniunction of our ſoules and bodyes with Chriſt, briefly they may be declared. For by this Sacrament wee come to participate many of theſe conceites which heere GOD reueileth, and maketh vs partakers of, that

Vnion of conceits with Chriſt effected by the Euchariſt.

that were most darke and hidden from nature: because the very mystery it selfe openeth the eyes of our vnderstanding, to wade deeper into the secrets of nature, than euer philosophy could haue induced vs; as that a substaunce can be wholy spoiled of his accidents, that the accidents can exist without the substance, that a naturall body can consist intirely without extension or circumscription of place: finally, all these 20. difficulties, which before were proposed to this purpose may be inserted. Moreouer, here our mindes are illustrated, with the diuine beames which issue out of Christes humanitie, as in the 34. cause hath beene deliuered. And then our iudgements are right and true, when they come to be conformable to the rule of all true knowledge, that is, the infinite wisedome of God, the which we attaine to by knowing God himselfe: for in him, & by him, we shal come to perfect knowledge, the which this sacrament affordeth *& cognouerunt eum in fractione panis*, & they knew him in the breaking of bread: for Luke 24. which cause the wisedome of God inuited all those that would be wise, to come and drinke of her wine she had mingled

Prouerb. 9. in this sacrament. Besides, our Sauior here submits himself to the iudgement of men, for he maketh them the surueyors of thē-

1. Cor. 11. selues, *Probet seipsum homo, & sic de pane illo edat & de calice bibat: qui enim manducat & bibit indignè iudicium sibi manducat & bibit, non deiudicans corpus dominum*, let a man proue himselfe, and so let him eate of that bread, and drink of the chalice: for he that eateth and drinketh vnworthily, eateth and drinketh iudgement to himselfe, not discerning the body of our Lord. If they iudge worthily, he entreth, if vnworthily, contents himselfe to accept their peruerse sentence, as he was content to tolerate the vniust iudgement of Pilate. Therfore the mysterie it self, the effects therof, the vse and practise, shewes that God pretended an vnion of conceits in this Sacrament.

Vnion of affection. The vnion of wil & affection we see most manifestly here effected: god loueth him selfe infinitely for his owne natiue goodnes, and here he giueth vs the life of grace and charitie, to helpe, to animate, to inable vs to loue him. God commaundeth vs to call in remembrance his death & passion, and here good soules afflict their souls with internal griefe and compassion. God intended to giue vs this mistery for a per-

petuall ſacrifice to bee offered vnto him: and here the religious chriſtians confirme their willes with his, and daily offer it.

When I thinke of the vnion of friends, who eate at one table, what ioy and mirth they conceiue in ſuch imperfect refections and tranſitory ſocieties, and conferre them with this ſacred banquet, it ſeemeth no otherwiſe than to compare a painted diſh of meate with one that is reall & ſubſtantiall, becauſe here all that eate, feede of the very ſame, they receiue ioys of the ſoule: but eſpecially to our purpoſe thoſe that communicate at this table, eate of the ſame diſh Chriſt ate on himſelfe, for hee did eate this food we feed vpon: and thus he was *verè commenſalis*: And beſides, hee is the meate it ſelfe, that neuer was yet ſeene in the world. Vnion in company.

The vnion of preſence and place our Sauiour knew well concerned friendſhip and loue: therefore, as one that went into forren countries, he thought it not conuenient only to leaue a ring, a bare memory, but hee included himſelfe in this ring of bread, he made himſelfe the diamond, and ſo didde departe in externall ſhape and forme, but not in ſubſtaunce. Beſides, Vnion in priuate.

what neerer vnion of place can there bee then in one breast, which is the deerest & presentest place that any man can desire: the which that Ladie well declared, who after her husbands death, for extremity of loue, could not permit his hart which had loued her so intirely, to be buried in any other place, then in her own breast, & for that effect she dried it to pouder, and so intombed it in the deerest, presentest, and cheefest place shee had, that was her owne breast, the neerest roome adioyning to her heart. What other vnion affecteth loue, which here we see not effected? for attire heere is no diuersity, since one seate serueth both, & Christ entering the body of a begger, is clothed with rags, and harbouring vnder the heart of a king, is apparelled with scarlet & purple? What other vnion can wee desire? a societie of Souldiours in warres, loe here Christ and wee bee made commilitones, both fighting against our spirituall enemies, as in the eleuenth cause was deliuered: therefore, if those wicked complices of *Cateline*, before they attempt their trecherie against *Cæsar*, drunke all of one cuppe of their owne bloud, to make them more bolde

Diuers other vnions.

bold and linked together, and it preuailed ſo much, that they all loſt their liues before they failed or fainted to effectuate their conſpiracie: howe may wee not bee accounted cowards and daſtards if we flie away, if we faint in battaile, if wee leaue Chriſt, and runne to ſerue his enemies, ſince we haue promiſed fidelitie, and hee with his bloud hath inrolled our names in no better table then our owne hearts? Since we haue both drunke the bloud of God, what other vnion can we thinke of? Saint *Paul* ſaid children communicated in Hebr. 2. fleſh, and therfore to be like them he participated the ſame: but here we may ſay, becauſe children did eate fleſh, bloud, bread, and wine, therefore hee tooke the formes of them all. By this it appeareth how this ſacrament may bee called communion, ſince it cauſeth ſo many vniõs in ſubſtance, in ſecrets, in opinions, in affections, in deſires, in diet, in place, in attire, in warre, in reſemblance of naturall inclination.

That God ſhewed the ſecond effect of loue in the Euchariſt, that is, zeale. Chap. 4.

NAture hath printed in the heart of euery ſenſible creature, of moſt neceſ-

ſarie

fary instinct for their preseruation, that is, not onely to loue themselues in procuring good, but also in auoiding those euils which may impeach their health or conuenient being: yea she hath lent them armor to defend themselues, & to impugne their aduersaries. Amity the cosin germaine, or rather, brother of this natural inclination, in like sort affecteth, not only the good of the beloued, but also protecteth & defendeth thē, inuading those, who either molest or iniury his friends: this we see most manifestly in beasts, who for loue of their yongones attēpt extreame perils, esteeme no dangers, inuade their enemies, fighting til death. The like we may proue in kinsmen, who esteeme al iniuries offered their allies to redound to their ignomie, and therfore by the law of amity they endeuor to protect thē. Yea our sauior Christ touched with this zeale (for so the scripture calleth this effect of loue) seeing the temple of his father ordained for prayer & sacrifice, by the sacrilegious Iewes prophaned with theft and marchandize, mooued with indignation against them, regarding neither the gall of their phrases, the malice of the Scribes, nor the greedie mindes of

Ioan. 2.

the

the Marchants, but presently cast them out of the temple, such was his zeale of his fathers glorie, that hee could not tollerate to see him dishonoured, where he ought to haue bin worshipped. The like zeale, if no greater, boyled in that sacred breast when hee instituted this sacament: for although he eternaly did foresee, that most sacrilegiously this sacred foode of Angels shuld be blasphemed by infidels, troden vnder foot by heretikes, mangled and crucified by Iewes, harbored in most vgly and polluted soules, by wicked christians, yet for the zeale of those good catholikes he knew were deuoutly & religiously to receiue him, weyed nothing, iniuries, blasphemies, dishonors, treading or trãpling, cutting, slicing, burning, or baking, so that he might vnite his elected vnto him, indue their soules with grace, bring them to the ioyes of heauen. O zeale of all zeales, O loue of al loues, most worthy of God, to permit himselfe to be trode vnder the feet of wicked sinners, to exalt his faithfull to fellowes of angels. O holy *Dauid*, thou thoughtst man was greatly extolled, because that God had laide vnder his feete *Oues & boues & pecora*, Sheep, & oxen, and beasts

beasts of the field: but what wouldst thou haue saide, if thou hadst seene Christ in an hoaste, and for thy loue permit an heretike, to treade him vnder his feete, but

Psal. 8. *Magnus Dominus, & laudibus nimis, magnitudinis eius non est finis*, our Lord is great, & most worthy of praise, and there is no end of his greatnes. O that wee could immitate in parte this zeale of Christ, and by gratitude acknowlege this singular benefit. Ah who would mone imprisonmēt, for the zeale of confessing that faith which hee appointed? Who would bee grieued with fetters, stinch, grosse fare, hard beds, restraint of liberty, losse of life, to glorifie him who is so zealous of our eternall glory? Ah deere christian, imagine to see the Iews or heretiks pricking this sacred, angelicall, and diuine hoast, with pinnes and kniues, in contempt of Christ & his religion, & all for thy cause, for that he instituted this sacrament for thee, to receiue & determine whatsoeuer should befall, to remaine so long as those formes retaine their nature & force: would not such an horible spectacle on one side make thee tremble, and on thother side, the patience and loue of Christ dissolue

thy

thy heart, into a maine of teares? yet too often such cases haue fallen, and many in *England* God knowes, haue bin present at such terrible tragedies, god pardon the actors. Moreouer this sacrament was instituted for many effects, the which all argue the zeale of the institutor, for hee did not onely ordain it as a meate or a conduct of grace, to confer many celestiall fauors vnto vs, but also as a medicine to remoue many euils from vs, for doth not this preseruatiue from prison diminish the flames of concupiscence? doth not this fountaine of light expel the cloudes of ignorance? doth not this life of grace abolish the death of sinne? doth not the heate of this boyling bloud, reuiue the remissenes and coldnes of our charitie? all these euills, and more, our zealous Sauiour did well foresee and prouide for, in the institution of the Eucharist. The second sort of zeale (which permitteth no consorts in amitie, that preiudicate the full scope & ample possession of the heart) as pregnantly appeareth in this sacrament as the first, because hee that commeth hither vnprepared, not so disposed as this Table requireth, eateth his iudgement. For what reason? because 1. Cor. 11

becauſe he diuideth his loue, for in euery tranſgreſsion of Gods commaundement, the ſinner preferreth the loue of the creature before the Creator, and conſequently, violateth that fidelity the ſpouſe ought to the ſpouſe of her ſoule, by making the creatures riualls with God, the which iniury GOD will not tolerate, for he intendeth to be beloued wholie, and entirely, and will haue no loue preferred, nor equall to his. The Diuell would be content to haue halfe our loue, becauſe, by theft hee ſtealeth that belongeth not vnto him, but God, who is our Father, will haue it whole: as thoſe two
3. Reg 3. women which ſued in contention for one childe before Solomon, the true mother would haue all or none, the falſe mother was contented with halfe, *Nec mihi, nec tibi, ſed diuidatur*, Neither to me, nor to thee, but let it be diuided, ſayde ſhee that would haue depriued the true mother of her right. Likewiſe Pharao was at laſt well contented that the children
Exod. 10. of Iſrael ſhould depart out of Egypt, but he would they ſhould leaue behind them their heards of catel and flocks of ſheepe: ſo the diuell would iuggle thoſe ſoules he

cannot

cannot draw to herefie or atheisme, with bestly delights & sensualities, that therby he might dismēber their harts, & diuide them with God. But what said Moses? we wil go al, men, women & children, cattell, sheepe, there shal not remaine so much as the hoote of a beast in Egypt: So ought good soules to say, who prepare thēselues deuoutly to receiue this bread of life, we will offer our selues wholy to God, bodie & soule, wits and wils, all we know and all we can, there shal no part of vs be left vnconsecrated vnto him. And indeed let vs really, and with sound iudgemēt consider without any particular inordinate affection: if my Sauior giue me himselfe wholy in his person, his soule & bodie by most intire & perfect loue, alas why should I diuide my affection from him? why should I not sacrifice my selfe wholy to him, who dooth sacrifice him selfe heere wholy for me? since I know certainely my loue can neuer be perfect except it be consummated in him. Besides, what an extreme iniury do I offer him, to prefer any before, or make equal with him? is not this to plaie the part of the Iewes, who refused Christ & demanded Barabas? is not this to spoile Matth. 27. Marke. 15.

God

God of his regal crowne and dignitie, and set it vppon the head of a miserable creature? For if God be God, then hee must be loued as God, and aboue all, and all for him, because so eminent a maiestie, the title of creation, conseruation, redemption, iustification, and glorification, exact it of vs.

That God in this sacrament sheweth a certain extasie of loue, which is the third effect. Ca. 4

THe learned diuines following that notable saying of Saint *Dio: Areopagita, Deus passus est extasim præ amore*, God suffered extasie (in his pasion especially) for loue, conclude that in verie deede our sauiour Christ was after a certaine manner abstracted from himselfe for loue, the which although it seemeth something harsh, and hard to be admitted, yet in verie deede the effects were such, that hee seemed, for loue, to haue forgotten himselfe, his maiestie, and glory, to remember vs, for so saint *Paul* insinuateth in these words: *exinaniuit semetipsum, formam serui accipiens*: hee exinanited himselfe, taking the forme of a seruant. What is this exin-

Phil. 2.

exinnanition but an extasie, an abstractiō from his glory, maiestie, and highnes: he made himselfe mortall, passible, little, subiect to hunger, thirst, heat and cold, labour, sweat, and wearines: who was immortall, impassible, immensiue, who feedeth the birdes of the ayre, the fishes of the sea, the beasts of the land, the lillyes of the field, the angells in heaven: hee lieth in a manger hungry and cold: and he of whom was principally saide, *non accedet ad te malum, & flagellum non appropinquabit tabernaculo tuo,* No euill shall come neere thee, nor no scourge approach to thy tabernacle, rauished out of himselfe for loue was made *vir dolorum*, a man of griefs suffering so many and so horrible paines, that no mortall man can tell whether he shewed more loue in suffering for vs, or in glorifying of vs. But let vs now suruey the extasie he fell into, by instituting this sacrament, if it was an extasie to euacuat himselfe in shew of deitie, by taking the forme of a man. What, doth he not suffer a greater extasie here, by taking the form of bread? for there he tooke the shape of a reasonable creature, but heere he beareth a shew of an insensible substance. S.

Psal. 90.

Isa. 53.

Gal. 2. Paul speaking of his extasie, affirmed that Christ liued in him, *Viuo ego, non iam ego, viuit vero in me Christus*, I liue, now not I: but Christ liueth in me. If Christ liued not himselfe, but in S. Paul, and other faithful of his church (of whom he spake as of himselfe, *Saule, Saule, cur me persequeris*, Saul, Saul, why persecutest thou me?) through the force of loue and affection (*Quæ potius viuit vbi amat, quam vbi animat* which more truly liueth where it loueth, and not where it liueth) how much more truly may he say who claspes Christ in his breast in this sacred Eucharist, *Viuo ego, iam non ego, viuit vero in me Christus*, I liue, now not I, but Christ liueth in mee? And let any reasonable man iudge if Christ here seeme not to put off, and vnapparell himselfe of his maiestie and glorie, permitting himself to be closed vnder a husk of bread at the Priests will, staying dayes and nights attending in the tabernacle to receiue our supplications, permitting infidells and heretikes to abuse, and sacrilegiously to handle him entring into poisoned soules, beggarly lodgings, and al indecent places that either malice or infidelitie can inuent: yea in some sort the extasie

ſie here ſurpaſſeth the exaſie of Chriſt in his paſsion, for although there hee ſuffered, and here is impaſsible, yet there hee ſhewed himſelfe by wordes, he anſwered for himſelfe, he reprehended and argued them that offered iniuries, thoſe blaſphemies were for a ſmall time, and thoſe diſhonours not ſo many: but here he neuer moueth, the blaſphemies are innumerable, they haue continued in all ages. And therefore, when Moſes and Elias talked with Chriſt in his transfiguration. *De exceſſu quem paſſurus erat in Ieruſalem*, of his deceaſe that he ſhould accompliſh in Ieruſalem, that they might wel haue talked of this Sacrament, as I doubt not but they did, bicauſe, in very truth, both exceſſes of loue are admirable, and in mine opinion, *Habent ſe ſicut excedens & exceſſum*, haue relation the one to the other, as the exceeding and the exceeded. Luke 9.

That God in the Euchariſt ſheweth his beneuolence, the fourth effect of loue. Cha. 6.

As the hearts of men lie hidden from their eies in the centres of their bodies, & the rootes of trees vnder the earth, in ſuch ſorte, as in themſelues wee can not

view their natures and qualities, yet nature hath taught vs certaine wayes howe to discouer them, the heart by motions, coulour, and pulse, the roote by the stem, branches, leaues, and fruit: euen so, loue harbouring in the bosome of the hearte, cannot be perfectly discerned of mortall men (who wade into the depth of secrets by senses) in it selfe, but by some coulours, the pulse, the fruit, some externall signe, and of al other, commonly it is declared by beneuolēce, bestowing of gifts, conferring of benefites. So as S. Iohn intending to make manifest vnto vs, the exceeding loue of God, touched this pulse, shewed this fruit, *Sic deus dilexit mundum, vt filium suum vnigenitum daret*, So GOD loued the world that he gaue his only begotten sonne. And Christ himselfe declaring the loue of Mary Magdalen shewed the externall beneuolence and fruits of her affection by annointing him with oile, by bathing his feete with teares, by drying them with hir haire, and thervpon inferred this comfortable illation, *Remittuntur ei peccata multa, quoniam dilexit multū* Many sinnes are forgiuen her, because she hath loued much: All faithful christians

Iob 3.

Luke 7.

ſtians that eat this fruit of life may eaſily perceiue the roote from whence it drew ſo ſweete a ſubſtance to be the abiſſe of the loue of God. Yea I knowe not by what meanes there reſteth imprinted in our mindes a certaine ſent of loue. When we cal to memory this bleſſed ſacrament, it ſeemeth to ſmell of the heauenly Orchards of paradiſe which breath no other aire then the loue of the holy Ghoſt, for I think there is none ſo ſimple that at the firſt proſpect of his conceit when he conſidereth this gift preſently imagines not, that it proceedeth from loue, and moſt truely might ſay, *ſic Deus*. ſo God beloued the world that he gaue his ſonne, that all thoſe that did eate him, ſhould not periſh but haue life euerlaſting. Yea, while I wade a litle deeper in this matter, I know not how, but it ſeemeth to me, the three perſons in trinity contend which of them ſhould ſhewe more exceſſe of loue by exceſſe of benefites: not that there can bee any emulation or diſcention among thoſe infinit louers and beloued, but that the effects be ſo wōderful & exceeding, that we know not which to preſer. To the father we aſcribe power, to the ſon wiſdome, to

Ihon 3

the holy ghost goodnesse, because the father was produced by none, the sonne sprung by vnderstanding, the holy ghost issued by loue. To the fathers omnipotencie we attribute creation, to the sonnes wisedome redemption, to the spirits goodnesse, iustification. Now let al diuines set their heads together, yet they cannot decide which of these benefits ought most to bee prized: neuertheless (in my iudgement) I take our redemption to surpasse the others. because in creation God gaue vs the naturall life of our bodies and soules with this world, and all the furniture thereof for our vse and dominion. In iustification he imparteth the supernaturall life of grace, with sundrie vertues, gifts, and fauors thereupon attending: but in our redemption hee gaue vs the life of God, which exceedeth the others so farre as God exceedeth man. And in this sacrament his person, life, soule, and bodie, and therefore wel may we extoll this gift, seeing God so extolled it before vs, and say,

Zach. 9. *Quid bonum, & quid pulcrum eius nisi frumentum electorum & vinum, germinans virgines.* What of his is good? and what of his is beautifull, but the wheate of his elected,

and

and wine that springeth virgins? for indeede it is either the cheefest or next to the cheefest. Much more might be intreated here of this effect, by expounding all the circumstances of this gift, who giueth it, what is giuen, with what effect it is giuen, to what ende, with what cost, howe deare to the giuer; but because partly they were handled before in the three & twentieth cause, of Gods liberalitie, shewed in the institution thereof, partly because I meane to touch it a little beneath, partlie for that all the causes wee haue alleadged are particular benefits that God bestowes vpon vs in this precious gift; for these reasons I will omit much that might be saide, concluding only, that as great as God is, so great is his gift, and as great as is his gift, so great the loue from whence it proceedeth, and as great loue the gift it selfe requireth of vs, if we were able to afford it, but since we cannot answere one for thousands, let Vs confesse our defectes, open to him our desires, and require our sauiour whom we receiue, to supply our wants.

That God sheweth all diuersities of loue in this Sacrament. Cha. 7.

OVr louing Sauior was not contented to vnfolde vnto vs the excesse of his loue, and the effects thereof in this Sacrament of loue, but also he hath vouchsafed to expresse all the diuersities and sortes of loue. The which I finde among Diuines and morall Philosophers to be in number foure. The first is, a loue of account or price, for we are prepared by it to prefer our friend before our goodes, our fame, our owne dangers or life. The next may be called loue of feruour or vehemencie, as we see yongmen more vehemētly loue their companions than they do either father or mother, neuertheles they had rather their friend shoulde die, than father or mother, if it were left to their election, because they loue their parentes after a deeper rate than their companions. The other they terme extensiue, diffused, or a loue common to many, as the loue of a king towards his subiects, a bishop toward his flocke, a father to a multitude of children. The last and easiest to be discouered

1 Amor appretiatiuus, A prizing loue.

2 Amor intensiuus, An intensiue loue.

3 Amor extensiuus, An extensiue loue.

red, is a certaine familiar and tender loue, as mothers beare to their infants, to whom they ſhew more ſignes of affection than to the elder, howbeit they prize the elder much more than their younglings. It was moſt conuenient, that God inſtituting a Sacrament, proceeding from an abiſſe of loue, and ordained to mooue men to loue, ſhould comprehend in it all ſorts of loue: for if that Manna had all ſorts of taſtes to delight the tongue, ſurely reaſon required that this heauenly foode ſhould containe all ſortes of loue to delight the will, the which moſt plainely ſhall appeare by the next diſcourſes.

4 Amor familiaris, A familiar loue.

Sap. 16.

That God ſheweth a prizing loue in the Euchariſt. Cha. 8.

CErtaine vnlearned Philoſophers conſidering the ſubordination of all creatures in this worlde to man, the heauens, the ſunne, moone, ſtars, elements, ſtones, mettelles, mineralles, fiſhes, beaſts, foules, with al that belongeth to euery one, in fitting and ſeruing him to ſome purpoſe: & beſides, thinking their gods had no other felicitie than the rowling of the heauenly ſpheares,

spheares and disposition of this inferiour worlde, concluded that the gods were made for men: and in very deede, if their principle had bin true, no man could haue denied their ilation. But what would they haue inferred if they had seene christians eate their God? Questionlesse they might much more euidently haue confirmed their opinion. For when I thorowly consider with my selfe that god could die for man: and besides, would giue himselfe to him for meate, me thinkes if I had no other matter to meditate vpon all my life, this woulde serue men, by weighing the weaknes, miseries, and infirmities of men: and after, comparing them with the perfections of God: and then to see that God would make such an account of man, that hee would debase himselfe almost to nothing for his loue. This I say might cause the Seraphins to veile their eyes for wonder, and mortall men to be rauished with admiration. If a friend doe spend but his goods for his friend, so that of a rich man he becom a beggar, who would not think this loue exceeding? Or howe few examples can we find of such amitie, althogh the occasion bee offered very often? But

how

how few will staine their credite, almost with a meere suspition to fauour theyr friends in any cause of great importance? But how much lesse offer, and effectually giue their bloud for loue of their friend? O blessed Saviour thou art the onely true friend, who if all forsake vs, will receyue vs, and not onely impart vs thy goods, but thy honour likewise, and bloud to eate. If there were a father, who so affected his sonne, that he could spare no cost to help him to recouer his health, & for that end bestowed halfe a score such Cordialles as Cleopatra the Queene of Egypt eate one after her supper (dissoluing a pearle shee had for a pendent with vineger which was valewed at 30000. pounds,) there is no man but he would iudge he prized extreamely his sonnes life. Yet what haue pearles to bee compared with this Sacrament? if God should conuey all the masse of this world, all the golde and siluer, all stones and iewelles, all creatures liuing, men and Angels, into a one bit (as no wise man can deny it to be possible) and would present this to thee, and say, lo, I giue thee all this to loue mee: woulde not all men iudge that god prized thy loue exceedingly? for

Plutarc. in Anton. Plin. libr. 9. c. 35.

for which he offereth so great a prise? and al this he performeth in this sacrament, & by thousands more. For al that is visible or inuisible in this worlde and ten thousand worlds more, our blessed Christ the secõd person in Trinity, which heare God freely bestoweth vpon vs in most noble and eminent manner, comprehendeth. And what demaundeth he in recompence but

Prouerb. 23. Cantic. 5. *Fili, prebe mihi cor tuum, quia amore langueo?* Sonne, giue me thy heast, for I languishe with loue. Finally, muse & meditate with thy selfe night and day, and thou shalt not be able to imagine how God coulde haue declared more apertly the account hee maketh of euery one, then by imparting vnto vs this sacrament, for all the tresures in heauen and earth are herein contained. By this plainly appeareth the disloialty, ingratitude, and base mindes of too too many in Englande, who in their hearts know and approue the catholique Religion, and yet for feare of leesing their worldly pelfe, for some inordinate affection to their family, for some desire to enioy the pleasurs of the world, they most cowardly and vildely deny their God, by making profession externaly of a false religion.

ligion. In what case will they bee when they shal appeare before the tribunal seat of Christ, who most iustly may condemne them, and infallibly will condemne them for preferring a litle trash before so pretious a treasure, and selling their hearts to the world for three miserable mites, and denying it to him for infinite millions?

That God sheweth in the Eucharist a most intensiue loue.

Chap. 9.

THe vehement loue of God in the institution of this sacrament, our sauiour well declared, before he came to deliuer vnto his Apostles authority to spread this heauenly fire about the world, in saying: *Desiderio desideraui hoc pascha manducare vobiscum, antequam patior*, With a desire I haue desired, that is, according to the Hebrew phrase, most vehemently I haue desired, as one should say, after my desire, yet still I desire, (I can haue no ende of desiring) to eat this pasche with you before I suffer. Sweete sauiour, hast not thou for 3. yeres before eaten it with them, & why desirest thou now so earnestly to eate it? Luke 22.

Ah,

Ah hee aymed at this paſce, this ſacrifice figured by that tipicall lambe, the which neither hee, nor they had eaten before.

Ioan. 13. The like affection Saint *Iohn* declareth and confirmeth, by ſaying he loued them vnto the verie ende, that is, moſt vehemently, as *Chriſoſt.* and *Euthim.* interpret. And without doubt, if hee came like a gi-

Pſal. 18. ant running a race from Heauen to earth, for deſire to vnite his perſon with our nature in his incarnation, he will poſt it to ioyne both perſon and nature with our ſoules in the Euchariſt, as the ſpouſe ſaide

Cantic. 2. in the Canticles: *Ecce dilectus meus venit ſaliens per montes tranſiliens colles*: Lo, my loue commeth, diſcending from mountaines, and running ouer hils, becauſe the incarnation here taketh a moſt compleat effect, by the reall application of Chriſts bodie to ours. But for that (as *Ariſtotle* ſaith, and experience teacheth) loue delighteth not ſo much in generall, as when it is minſed in particular, euerie condition and qualitie being conſidered, therefore let vs wey the fauor & vehemencie of the loue of God, the cõditions, properties and prerogatiues, al which S. Iohn in his reue-

Apoc. 1. lation had opened in a viſion of Chriſt,

which

which appeared vnto him, and after a corporall forme depainted, that afterwardes of all posteritie they might be better perceiued: hee saw one like the sonne of man apparelled with a long robe, girded to the breast with a girdle of gold, his haire was white like woll or snow, his eies like a flame of fire, his feete like brasse glowing in the furnace, his voyce like the voyce of many waters, he carried in his hand seuen stars, & out of his mouth issued a two edged sword, & his face was shining like the sun in his vertue. Al these darke mysteries signifie the vniuersal loue & prouidēce of Christ towards his church, & therfore this sacrament being one of the most principall signes of his loue towards his church, they ought to bee verefied in it more euidently then any other: the long robe signified the Priesthood of Christ, for such a garment as heere is mentioned did properly belong vnto highpriestes, for this sacrament was instituted by Christ as our high Priest, and Pastour of our soules, to whome it did appertaine to prouide pasture for his flocke. This Robe was girded to his breast with a girdle of Golde, to signifie that whatsoeuer

soeuer hee ordained or executed as high Priest was commanded vnto him by the eternall decree of the holy Trinity. For most certaine it is, that al ceremonies, sacraments, lawes, or statutes our Sauiour ordained as man, for his Church, were ordained first in the supreme consistory of those sacred and indiuided persons: therfore the functions of his priesthood were girded with the precepts of God and restrained to certaine limits and bondes, for which cause he said: *Descendi de cælo, non vt faciam voluntatem meam, sed eius qui misit me*, I descended from heauen, not to doe mine owne will, but the will of him that sent me. This girdle was of gould, because whatsoeuer God commaunded, or Christ as man obserued, proceeded from goulden loue and charity, and our sauiour executed them with the purest loue of his heart: and therefore he said, *In capite libri scriptum est de me vt facerem voluntatem tuam Deus, meus volui & legem tuam in medio cordis mei*, In the head of the booke it is written of me, that I may doe thy will: O my God I will, and thy law in the middest of my hart: which words S. Paul applieth to our sauiour Christ. Let vs now consi-

John 6.

Psal. 39.

Hebr. 10.

der

der with what feruour or vehemencie of loue did he inſtitute this ſacrament: and becauſe Chriſt loued vs both as God and man, eternally in heauen by his diuinitie, and in time, in earth by his humanitie: therfore lette vs firſt admire that which is diuine, and then that is deified, twelue conditions or properties of our ſauiours diuine loue I finde vailed vnder theſe myſteries reuealed to Saint Iohn, firſt Antiquitie, ſecond, Purity, third, Vehemencie, fourth, Fecundity, fift, Effecacie, ſixt, Conſtancie, ſeuenth, Light, eight, Delight, ninth, Maieſtie, tenth, Glorie, eleuenth, Liberty, twelfth, Iuſtice, all which I meane breefely to runne ouer.

Firſt, Antiquitie.

THoſe ſnowie rockes and hoarie haires deſcribe vnto vs the antiquitie of Chriſts loue, the which quality, the ſcripture commended in amitie, comparing old friendes to olde wine, and late friends to new wine, the which is both vnholſome for health, and mingled with many indigeſted dregs, neither muſt wee imagine, that this venerable buſh preiudicateth

the vigour of loue, or argue the decay in affection, as it doth in nature, for legs of brasse declare the force, & fiery eyes the greennesse of youth and feruour. But how ancient is the loue of Christ, wherewith he instituted this sacrament? beganne it when he was incarnated? no, before when he created the world, yet more ancient: millions of imaginary yeares conceiued in that abisse of vnlimited time before the creation of the world: yet more elder, how old finally? as old as God in that same poynt and moment of eternitie, when the second person in Trinity issued from the breast of his eternall father, in that same moment hee resolued himselfe to take flesh and deliuer it to his Church, in this venerable sacrament: *Elegit nos in ipso ante constitutionem seculi*, He chose vs in him before the constitution of the world, in which election, he prouided al means, both general & particular for his elected, to bring them to that glorious end. Moreouer by the infinite comprehension of his diuine wisedom, he knew all those in particular, who were to receiue the benefite therof. And besides, that there was an infinite multitude whom he might haue created

Ephes. 1.

ted if it had pleased him, who would haue profited him more, glorified him more, vsed this sacrament better then those that he created would do: hee did foresee also how many were to receiue it to their perdition, how many to abuse it to their damnation, howe many to blaspheme it to their eternall ruine: and for all this, his loue was so great, hee determined to giue himselfe wholly to all, for the generall loue he bore to all, and in particular, to his elected. O what a comfort and consolation this point wel disgested, wil minister to all good soules, who deuoutly participate this blessed food, when they consider that God himself had thē present in particular before him, in the moment of his eternity, & did see most distinctly, and prouide most infallibly for them, to eate this heauēly Eucharist, euery time that in particular they did cōmunicate: for if a haire fall not from their heades without his care and prouidence, much lesse this angelicall foode falleth from heauen into their hearts. But what confusion may it bee to vs, when wee make reflection vpon our selues, to call to minde, howe greene our loue is to God, no blossomes Luke 12.

appeare, it scarce as yet is budded. Alas our hatred and iniquity is grayer headed then our loue and amity: for first wee beganne to hate him, then to loue him, to proclaime open warres, then to sue for friendshippe, and in the verie first instant wee came into this worlde, wee stood at defiance with him that made the worlde, *Ecce in iniquitatibus conceptus sum, & in peccatis concepit me mater mea:* Lo, in iniquity I am conceiued, and my mother conceiued me in sinne, sayde one of Gods canonized Prophets, and therfore wee may well bee compared to Vipers, who breake theyr mothers side, and rent her in peeces before they be hatched. Is this the first fruits of our life, to repay the benefit of our being with dispight? Ah *pereat dies in qua natus sum,* Lette the day perish wherein I was borne, cursed bee that day I was conceiued, to bee an enemie to my God, O that it were not to be numbred among the daies of the yeare. But what remedy now? we haue all been Gods ancient enemies, lette vs novv beginne to bee his friendes, and since wee come in the last houre, lette vs recompence with feruour, that wee lost with lingering, and

Psal. 50.

Iob 1

March. 20.

alwaies

alvvaies crie in our hearts, *Hen bonitas, antiqua ſero te delexi*, O old goodneſſe, too late I haue loued thee, and for this auncient loue to God the father, which wee receiue in this ſacrament, in recompence of our long ſtay and imperfection.

Second, Puritie.

THe eyes of Chriſt as cleare as Chriſtall, and as fierie as a flame, repreſent vnto vs tvvo conditions of his loue, the cleareneſſe, his purity, and the flame his feruour: this purity of Chriſts loue declared the ſpouſe in the Canticles, comparing his eyes to Doues waſhed with milke. It was not ſufficient to reſemble them to milke-white Doues, but beſides, to ſignifie more purity, to Doues waſhed with milke: *Que lacte ſunt lote*, which are waſhed with milke. That golde wee call pure which hath no other baſer mettall intermingled, that water wee thinke pure that is not ſtained with mudde, that Wine wee ſay is pure that is not allayed with water, that loue in like maner wee account pure, which is not affec- Cantic. 5

ted with any proper interest or commodity, for if we discouer one that professeth friendshippe, who wholly or principally aymeth at his owne gaine and lucre, rather than our goodwill and benefite, wee had rather haue his rowme than his company, because his loue is impure, and really hee seeketh more himselfe than his friend. In this blessed Eucharist, what interest can God pretend? to forgiue vs our daily offences, to nourish our soules, to be vnited to him, to instruct vs in faith, to confirme our hope, to increase our charitie, to deificate vs, to giue vs a taste of heauen euen in this life: if these bee his gaines, I must confesse that he intendeth interest: but if all these bee our good, without anie interest of his, well we may call his loue most pure and vnspotted. But some will say God is glorified by this Sacrament, all the world admireth his goodnes, praiseth his bountie, are thereby mooued to loue and serue him, But what gaineth he by al this? was not he as fully glorified before the worlde was made, in himselfe, as afterwarde? Yes doubtlesse, or else hee had not beene compleately perfite, and consequently, not God. And therefore,

when

when wee haue doone what wee can to him, wee are vnprofitable, although wee be bound to perfourme all hee commaundeth or exacteth of vs. Moreouer, all that we do to glorifie him, is our good, and a cauſe why he will glorifie vs, therefore if he intend his glorie therin, he violateth no lawe of amitie, for that wee ſhould loue and honour him as our chiefe good.

As pure as Gods loue is, yet from our heartes ſcarce can hee diſtill one drop of puritie: for ſuche is the beſt loue of all, that it carrieth ſome ſent of our imperfections: not vnlike the water which in a Limbecke wee ſee diſtilled, that neuer aſcendeth pure, but alwayes tainted with the filthy ſmell of a corrupted veſſell, wherein the hearbes are baked: euen ſo our affections aſcend in the ſight of God for moſt parte, infected with ſome inordinate paſsion, ſome droppe of ſenſualitie, ſome ſmoake of vaine complacence, ſome droſſe of proper intereſt, *Ah Domine, imperfectum meum viderunt oculi tui*, O Lord, thy eyes haue ſeene mine imperfections, Pſalme a hundred thirty eight: thoſe eyes ſo pure vvaſhed vvith Milke,

more cleare then cristall, I know loath to looke into this muddie fenne of my vnperfect soule, their seat is vpon the margins of flowing flouds of loue, thy father and the holy ghost: and aboue the little cristall riuers of celestiall spirits, who purely loue thee, and for thy glory serue thee. How then will they vouchsafe to looke vppon such darknes, accustomed to behold such brightnes? how can they but abhorre the marches of death, whose proper obiects are the fountaine of life?

Third, Vehemencie.

IF eyes be seates of pasions, windowes of affections, quiuers of loue darts, ryuers ioyned with the fountaine of the heart, it is no maruaile if Christ, intending to declare to S. Iohn, the force and fauour of his loue, appeared like eyes burning like a flame: becausse the fire that possessed his heart, could not bee contained, but required some vent. If the eyes of our bodyes had put on the garments of immortalitie, by which al sences are quikned, and new abilities added, we might reade in the eyes of Christ inhabiting this

Sacra-

Sacrament, as in liuing bookes and maps of grace, the vehemēt loue which moued his diuinitie to inſtitute this ſacred Euchariſt: but ſince we cannot with the eies of our ſoules beholde his deitie, nor with the eyes of our bodyes view his humanity, let it be lawfull for vs to argue his loue by naturall and moral reaſon: the which teacheth that wee muſt ſearch the cauſes by effects, principles by operations, and according to the qualities and degrees of perfections in theſe, inferre the natures & degrees of perfection in them. The experience is manifeſt in luke warme water, in boyling water, and in a gloing iron, all which participate heat: but becauſe wee perceiue that one heateth more vehemently then another, wee doe conclude, that they all are hot, yet exceeding one another in degree of heate. Moſt true it is, that all ſupernatural gifts which proceed from God, and are imparted to men, iſſue from an infinite power, wiſdome, and goodnes, becauſe they cannot be effected but by God: yet this conſiſteth rather in the manner of their production, then in their ſubſtance or degree of perfection: as for example, Chriſt changed water into wine Iohn 2.

wine in the mariage, the manner of working this miacle in an instãt with a word, without the helpe or concourse of any other cause, required infinite power: yet because the substance of wine, the degree and perfection of wine, was limitted and contained within the boundes of a speciall creature, therfore it required no infinitie of cause or principle. and therefore we see a vine can produce wine: But if God could create an angel of infinit vertue, perfection, or grace, then, not only the manner, but also the substance would exact the infinit power of God. By this discourse we may plainly conceiue, that this gift which GOD hath bestowed vpon vs, requireth, not only infinit power in the manner of producing it vnder the rindes of bread and wine, but also in the very degree and perfection: and consequently, being a gift, proceedeth from no limitted, but infinit loue in degree and perfection, because, the effects being infinit in degree, argueth a principle in like proportion, and therfore we may wel conclude, that this gift and Gods loue weyed both in a ballance haue not one dram of difference. What loue can equall this?

what

what greater exceſſe coulde God ſhew? *Nam infinitum eſt, vltra quod non eſt accipere.* A thing infinite, is that that receiueth nothing beyond it. If all the loues in the world, how ardent, how feruent, how vehement ſoeuer, were compared with this, they would appeare as little ſparkes, in reſpect of the vaſt ocean fier that roulleth vnder the moone. But if we adde here vnto the value of this loue, the dignitie and worth, the vehemencie therof would better appeare. For as one droppe of Chriſts bloud in this ſacrifice ought more to be prized then millions of worldes, euen ſo one graine of this loue ought to be preferred before all the loues that euer were, are, or ſhalbe. For which cauſe our Sauiour ſaide once, *Qui amat patrem vel matrem plus me, non eſt me dignus*, Hee that loueth father or mother more then mee, is not worthy of me, that is, he deſerueth to leeſe an infinit good, an endleſſe loue, that preferreth a baſe and limitted loue before mine: and for the ſame cauſe hee is worthy of eternall hatred who ſo little accounteth ſuch exceſſe of friendſhippe. Matth. 10. Luke 14.

Fourth

Fourth, Fecunditie.

BY glaunces of eyes and words of mouth the heart exalteth the vapours of affections; And therefore our Sauiour with eyes like fire, and voyce like the sound of many waters, discouered to saint Iohn the conditions of his loue, by the flame of his eyes, the vehemencie, by the noyse of his voyce, the fecunditie: for as the water which falleth from heauen rendeteth the earth fertill and aboundant with flowers and fruit, euen so this sacrament embrothereth the soile of our soules with the flowers of vertue, and leadeth them with the fruits of good workes. Marke sayth S. Ciprian, what they do, and consider what they doo speake, who hungring and thirsting after righteousnesse, are satiated (hee meaneth with the Eucharist) what a holy odour that fulnes breatheth, good works, decent maners, chaste effects, quiet senses, that internall sinceritie spreadeth abroad. But who euer sawe water that restoreth dead trees to life? the Eucharist restoreth, and therefore it is called *panis vitæ*, the bread of life. What water could euer preserue

Cipianus De cœna Domini.

Ioh. 6.

ſerue a tree alwayes in vigour, and enable it eternally to beare both floures & fruit? the Euchariſt inableth *Qui manducat hunc panem viuet in æternum*, hee that eateth of this bread ſhall liue for euer. What water euer did change the nature of trees, and cauſed a crab tree bring foorth figges, or a briar to beare grapes? The Euchariſt cauſeth, by bridling concupiſcences, it changeth carnall affection into ſpirituall, and ſenſualitie into virginitie: what heauenly dew had euer virtue to make one tree produce al ſortes of fruits? the Euchariſt maketh, for by deifying the ſoule with grace it is diſpoſed by theologicall and morall vertues to effect al good works, which are fruit to be preſented to the table of God almightie. But it is to be conſidered, that the noyſe was cauſed by a multitude of waters, for the loue of God doth not onlie fructifie the ſoule as water, but alſo it waſheth it after a much more excellent manner than water, and therefore pruneth the trees, and trimmeth them. This water conuerted into bloud mixt with wine before conſecration deſired Dauid, when he was ſpotted with ſinnes, ſaying, *Aſperges me Domine hiſopo*, Sprinkle me (O Lord) with hiſope Ibidem. Pſal. 50. Hab. 9.

hisope dipt in bloud. What bloud? Not of calues nor bulles, but figured by them, the bloud of Christ. And what will it doe? *lauabis me, & super niuem dealbabor*, thou wilt wash me, and I shal be whiter than snow: for water of life so cleanseth sinnes, that it adioyneth a new beautie: as if there could be a water, which washing a blacke More did not only purge the filth from his face, but also added a whitenesse which he neuer had. Such effects worketh the Eucharist: for it cleanseth, not onely the soule from sinne, but also adioyneth a colour of gold, a supernaturall brightnes, a participation of Gods deitie: and beautifieth it so exceedingly, that it becommeth *Diuinæ naturæ consors*, partaker of the diuine nature: Other waters by washing consume the substance of that they wash, but this water is mingled with wine, & both conuerted into bloud, and therefore nourisheth, fortifieth, and addeth a new vigour to the soule, like that bath of wine Lycurgus ordained to wash yong infants withal immediately after they were borne, to fortifie their ioints, corroborate their sinewes, and with the heate to consume superfluous moysture: other waters by clensing o-

2. Pet. 1.

Plut. in Lycurg.

ther

ther things defile themselues, but this water remains in cristal purity, & rather ioyneth a new lustre of glorifying god. Many spots there be in nature which water cannot wash away: but there is no stain of the soule, but this bloud is able to cleanse it fully. Another water concurred to forme that noise which Christs voice resembled, & that had force to quench the thirst: for he that drinketh this cõuerted water, shal neuer thirst againe, because Christ hath so registred it in S. Iohn, *qui bibit ex hac aqua non sitiet in æternum*, he that shal drinke of this water, shall not thirst for euer: for as all medicines require a time for operation, so this Sacrament after a small time wil extinguish al inordinate affections, & fil our souls *ab vbertate domus domini*, from the fruitfulnes of our Lords house. Iohn. 4. Psal. 35.

Fift, Efficacie.

THe stars which he carried in his hands represented the 7. Angells, who were presidents ouer the 7 churches, the which he bare in his hand, because hee mooued them al to labour, industry, and diligence: for the loue of God cannot be idle: wherfore the holy Ghost, who is essentially loue, descended vppon the Apostles in forme

forme of fire, which neuer can rest, but alwayes is in motion. He is compared also to winde, the which ceasing to mooue, ceaseth to be. And to a fountaine, which leeseth the name, when it leaueth to run. *si amor est, operatur, si non operatur, amor non est.* If it be loue, it worketh, if it worke not, it is not loue. And questionlesse our Sauiour most diuinely sheweth the effecacie of his loue in this Sacrament: For what meaneth those wordes, *in finem dilexit eos*, to the end he loued them: but that his loue contended to effectuate al things necessary for their saluation euen vnto the extreame day of his life? the very present daunger and certaintie of his death coulde not stay the force of his loue to omit one iote of that his father had commaunded and prescribed vnto him. Who doubteth but the patience of God expecting continually in the Tabernacle that we come to worship him, to loue him, to pray vnto him, to mooue vs to deuotion, argueth the effecacie of his loue, and continuall affection to do vs good, He stands like the sunne which beateth at the windowes of our hearts, if we wil open them, he is alwayes ready to enter in: he remaineth

Ihon. 13.

neth there as a riuer of Chriſtall water, running by our doores, if we wil not draw it vp, the fault is ours, the riuer neuer ſtaieth his courſe: yea, our ſauiour lamenteth that we wil not drinke of it, crying *Sitientes, venite ad aquas*, You that are thirſtie come to the Waters: but more liuely in the Canticles, Chriſt argueth our negligence and ſheweth his diligence, *Aperi mihi ſoror mea, amica mea, columba mea, immaculata mea, quia caput meum plenũ eſt rore & cincinni mei guttis noctium.* O my ſiſter, my loue, my doue, my vnſpotted, open the dore to me, becauſe my head is ful of dew, and my lockes of the night droppes. So it ſeems to me whē I enter into the church, when I ſee in the morning the lamps burning before him, that with a moſt effectu all voice hee cries, I haue expected heere at the doore of thy heart all this night to enter in, lo the teſtimony, the raine of the night, and the dew of the morning haue paſſed ouer my head at laſt come and receiue me in, that I may ſay *Salus huic domui facta eſt*, ſaluation is made to this houſe, & bleſſe thee as I bleſt *Obededom* for receiuing my ark. Moreouer, whē he enters into our bodys he vaniſheth not away as ſoone

Iſay 53.

Cantic. 5.

Luke 19.

as we haue ſwallowed him, but remaineth till our ſtomachs haue digeſted thoſe formes of bread and wine: who ſeeth not that this long demurre diſcouereth the efficacie of his loue? for what other ende
Cantic. 2. ſtaieth he ſo long behinde theſe vailes of bread and wine looking out of thoſe windowes, and beholding out of thoſe grates, but to induce our ſoules to looke on him, as he looketh on them, and to call vs after the forgiuenes of our ſinnes, to prune the vine trees of our ſoules, to labour for the fruit of vertue, for the kingdome of heauen? *Iam hiems tranſijt, imber abijt, & receſſit, flores apparuerunt, tempus putationis aduenit, vox turturis audita eſt in terra noſtra*; now
Haidan. the winter is paſt, the ſhower is gone, flowers haue appeared, the time of pruning is, the turtle is heard in our lande. Finally, the efficacie of his loue he declareth moſt manifeſtly, by conducting all thoſe into the hauen of felicitie, who worthily participated this heauenly myſterie. For the loue is fully conſummated whē it poſſeſſeth the laſt effect of all intended, the which none can doubt to be the complet fruition of loue.

Sixth, Conſtancie.

The

The ſtabilitie & firmneſſe of thoſe legs of braſſe open vnto vs the ſtabilitie & conſtancie of the loue of God: for as they ſuſtaine the body moſt friendly from falling: euen ſo the conſtancie of loue preſerueth it from changing: in the firſt condition of Gods diuine loue, wee declared the antiquitie, and how in the very firſt moment of his eternitie (if eternitie can haue a momēt) by the force of his loue he intended to inſtitute this ſacrament. The which loue hee kept ſo firmly without change and alteration, that although the ſinnes of men were ſo many, ſo horrible, ſo demeritorious of his loue, that they forced him to drowne the world, to burne whole countries, to ſend plagues, warres, & famine among men to deſtroy them, yet they all could not alter his loue, to cauſe him to omit this ſacrament. But if he had foreſeene that all men vniuerſally afterwardes were to accept this benefite with recognoſcence, with loue, with deuotion, the conſtãcy of his loue had not bin ſo admirable: but foreknoing that many ſhuld receiue it to their perpetuall dãnation (& no donbt but a great number be now frying in the inextinguible Fornaces of hell,

who hundreds of times harboured this sacred hoast in their breasts (as Martine Luther who confesseth himself to haue saide masse deuoutly for 15. yeares, with a multitude more of Apostates & sacrilegious heretikes) this greatly confirmeth his constancy. This abisse & secret of Gods loue, as it is one of the main points touched in predestination & precognitiō of god, why he would permit the reprobate to haue as free accesse to sacraments, to grace, and all other supernatural meanes, as the elected, howbeit hee did euidently foresee they should be an occasion of great dānation, so by resoluing it, many other such like controuersies may be decided, therefore I wil set down two or three poynts which may sufficiently content any wise man, & also declare the loue of God in permitting the reprobate to abuse such heauēly treasures. First we must beleeue as an article of our faith, that God is infinite, wise, good, and omnipotent: by his wisdom he foresees al things which concerne his iustice, his charitie, mercie, the good of man, & the glory of his maiestie. But if I knew all, and were vitious or malicious, he might effect many things against right and iustice: but being

infinite

infinite good, no malice or iniquity can ſtain the crowne of his dignity. Yet albeit he were wiſe & good, yet infirme & weak of force, he might know many things conuenient, yet for lacke of power, not effect thē, to ſupplie this defect, he hath annexed his omnipotencie, ſo that what hee knoweth & intendeth hee can put in execution. *Omnia quecunq; voluit facit in cœlo & in terra.* Al whatſoeuer he willed he did in heauen and in earth. By this diſcourſe we may infer, that when we admire the wonders of gods works, & find ſomething that ſeemeth either againſt his iuſtice, wiſdom, or goodnes, we ought to bridle our iudgements with theſe three infinities, of wiſdō, goodnes, & power. Secondly for the merite of faith God woulde not diſcerne the iuſt from the vniuſt, the good frō the bad, in his viſible church, for diuers moſt neceſſarie and important reaſons, and therefore it was expedient that all externall and viſible meanes ſhoulde bee common to both, for otherwiſe the elected ſhould haue bin confirmed in grace, & the reprobate in malice, that thoſe could do no ill, nor they no good, which was contrary to the nature of man. Thirdly, if God did Pſal. 134

foresee, many would abase this sacrament: he did foresee the cause before the effect, that is, the abuse proceeded not because he did not foresee it, but because man would most wickedly abuse it: the which was the cause vvhy he did foresee it: he therefore laying before mã fire & vvater, good and ill, life & death, who can blame him if men rather burne then bath themselues? Lastly such is the goodnes of god, that he wil opẽ the treasures of his grace, euen vnto the wicked, that therby the elected may extol his bounty, & the reprobate cõetmn their own ingratitude, for if wee account those men most vertuous who do good to strangers, to wicked men, and those that haue final deserts, without doubt the infinite goodnes of God is a sufficient cause to do good to mẽ without any deserts at all, and therfore no maruel if we tollerate the reprobate to feed vpon his table, because his loue is so constant towards the iust, that hee will rather permit the reprobate to abuse him, then the iust to leese him.

Eccles. 15

Seuenth, Light. Eight, Delight.

His face as bright as the sun in the greatest force, in the cheefest vertue, in the prime of light, vnfoldeth many excellent condi-

conditions and properties of Gods bright enflamed & beautifull loue, the which instituted the sacred Eucharist, was not blinded with ignorance, nor vailed with the clouds of passions, nor led in a prodigal error: for lack of consideratiō, the which defects do oftē inuegle vs, becausse as the sun neuer maketh eclips nor shadow neare it, selfe: euen so this son of iustice, *Apud quem non est transmutatio nec vicissitudinis obumbratio*, With whō is no transmutation, not shadowing of alteration, cannot be blemished with spot of ignorance, blot of error, or stain of passion. And therfore we must not maruel if we can find out so many and so weighty causes which moued him to institute this sacrament, for *Amor est ingeniosissimus*, loue is most inuentiue where it loueth, & can finde forth infinite meanes to procure, conserue, & increase loue, wherefore our blessed sauior, *Candor lucis eternæ, & speculum sine macula*, the whiteneſſe of eternal life, and the looking glasse without spot, was not content that his loue should onely bee beautified with aboundance of light, but also he dispersed his raies vpon al those who condignely receiue him into their harts: for he knoweth very well that

Iam. 1.

Sap. 7.

derstanding is the eye of loue, and that in blisse we shal loue him best, because there we shall know him most. By which circumstance of Gods loue wee may inferre the force and perfection therof: for hee that with infinit wisedome knew his own maiestie, our misery, the admirable excellence of this Sacrament, the estate of his church, the causes of the institution, the effects of it, the good vses and abuses therof, could not but be inflamed with a most ardent fire of loue in granting vs such a benefit. For let any man expend in particular, and he shall trie this illatiou to bee most manifest. To loue and light followeth delight, & therfore the face of Christ shining like the sunne, sheweth what delight is adioyned to Gods loue. For one of the chiefest causes of delight we haue vppon earth, is the light of the sunne: & therefore the blinded Tobie to whom day and night were all one could say, *quale mihi gaudium qui lumen cœli non video*, what ioy haue I that see not the light of heauen? the delight that God conceiued by the institution and effects of this sacrament, which he did foresee so profitable for vs, & so glorious to him, without dout

Delight.

Tob. 5.

was

was ineffable. The which he gaue vs to vnderstand by the good father, who ranne to meet his prodigall sonne *dum adhuc à longe esset* when he was yet farre off, and there imbraced and kissed him, and after bringing him home, with what affection thinke you caused he that *vitulum saginatum* the fatted calfe (a most perfect figure of this sacrament) to be killed, to reioyce and feast with his sonne? if his delights be to dwell with the sonnes of men, *Deliciæ meæ esse cum filijs hominum*, my delights are to be with the sonnes of men, what extreame delight had he to institute the Eucharist, the very sinew and ioynt, the glew and chaine, wherewith he did foresee that men and God should perpetually be linked together in loue and vnitie? If hee reioyced to foresee his disciples and the rest of his flocke ioyned in friendship and amitie, what extremitie of ioy did possesse that sacred brest, when he did see them so vnited with his body and bloud, that they had *cor vnum & animam vnam* one hart, & one minde, and all animated with his diuine life? If he that planteth a tree with his owne hands, could foresee what excellent fruite it would yeeld, what ioy would

Luke 15.

Prouerb. 8.

Io. 15.

Actes 2, & 4.

hee

he receiue in planting of it? if the foūders of colledges might foreknowe what rare schollers, preachers, and bishops shuld ascend from these foundations, how gratefull would it be vnto them? with what alacrity would they proceede in their building: euen so our sauiour reioiced greatly, foreseeing the admirable good of the Eucharist, howe many straying soules by it were to be reduced? how many proud and ambitious to become humble and milde: howe many as fierce as lions, as gentle as lambes, how many lasciuious, chaste, how many cōsecrated to gluttony, modest and temperate, howv many as brittle as glasse, perseuer most constantly in virginity? this obiect I say so wonderful for excellencie, so gracious for varietie, so rare for difficulty, so glorious for merit, could not but greatly content him, whose contentation is to see the compleat contentment of vs.

9, *Maiestie*. 10, *Glory*. 11, *Libertie*.

Matth. 16. Marke 9. Luke. 9.

THe brightnesse of Christs face in the mount of Thabor represented vnto his three best beloued disciples the glory of his maiesty, or the maiesty of his glory, the same it insinuateth here because he would giue vs therby to vnderstand, that his loue

is no common or vulgar sort of affection, but most maiestical & glorious. This word maiesty questionlesse is more triuiall then vnderstood, for I am of opinion that fewe conceiue the depth of the significatiō, because that maiesty properly we giue kings, thereby signifying their dignity, whiche proceedeth from their authority, power, & dominion they possesse ouer ther kingdoms. This same transferred to God, signifieth the dignity he possesseth, by the right title he enioys of the ful dominiō ouer the world, which proceedeth from three perfections of God, for that he is the first beginning, the last end, and conseruer of all things. The loue of god in instituting this sacrament, was most maiesticall, because therin he shewd his dominion ouer al dominion, that is, the compleat right he had in disposing of his owne person, as a king should giue himselfe to redeeme his kingdom, his loue by al reason ought to be deemed most kingly and maiestical, for in renouncing his right, he sheweth his ful authority: euē so our sauior by debasing himself so low, & in a certain sort renouncing his right, declareth most manifestly the maiestye of his loue. By ordaining this

sacrifice

sacrifice of himselfe, hee manifesteth likwise the maiestie of his loue in the aforesaide three perfections. For none but he that hath full and complet dominion ouer God can institute a sacrament or sacrifice wherein the contained is God, and consequently he sheweth himselfe to haue power and authoritie ouer all that appertaineth to God. Besides, instituting it to conserue our soules, he declares how to him properly belongeth our spirituall conseruation: and since this sacrifice tendeth to God, as the finall cause of all our supernaturall good, he reuealeth vnto vs that he is our end, and that by possessing his loue, we attaine our consummate felicitie. Therefore it proceedeth from a loue maiesticall, containeth a maiesticall, and tendeth to a maiesticall.

Tenth, Glory.

THe glory of God cannot be seperated from his loue, for as all his other attributes, and internall actions, are the selfe same thing with his deitie, so is his loue, and therefore as infinite in perfection as the rest: we call his loue glorious, because it issueth (speaking according to the capacities of our wits) from the light of glo-

ry,

ry, whereby God is blessed in himselfe: besides, it is one essentiall part of his felicitie to loue himselfe, and therefore wee ought the more to prize this loue, that hauing before it all goodnesse, all beauty, all delight, al wisdome, al power, and in fine, al perfections, it would vouchsafe to extend it selfe to vs, and impart infinite goodnes as though it were not sufficiently satiated at home. It is lastly glorious, because it appointeth a sacrament wherin Gods maiestie is exceedingly glorified, & our soules and bodyes are embalmed against corruption, & preserued for glory in life euerlasting.

Eleuenth, Libertie.

HIs walking among the seauen candlestickes manifested his libertie, that he was not bound so to one church, but that he might leaue it & go to an other, nor so restrained to any, but that he might leaue them al: forcertain it is, that as he freely & of loue without need created this world, so freely, & of loue, he instituted the Eucharist, and as he created the world, not from the beginning, but after an eternitie, to giue vs to vnderstand, that he who enioyed

ed al felicitie, a whole eternitie, without the world, had no neede of it, but onelye for our good and his loue he produced it in tyme: in like sort he instituted not this blessed Sacrament strait after Adams fal, not for foure thousand yeeres after, to manifest vnto vs, that for our profite and his loue, not for any other interest, he instituted it at his departure out of this world.

Twelfth, Iustice.

THe two edged sword which issued out of his mouth declareth the vindicatiue iustice and reuenge of loue, because, as his goodnesse is vehement in louing, so his iustice is exceeding in punishing, for feruent loue bordereth alwayes vppon extreames, either extremely hating, or extreamely affecting, the experience wee may see in Putifars wife, who as vniustly hated Ioseph for his chaste deniall, as before shee vehemently loued him for her vnchaste desire: the which example, although it be of impure loue, yet it declareth the nature of loue. For as a riuer that hath free passage runneth mildely and calmely, if it be staide from the naturall course, it swelleth and threatneth a ruine

Genes. 39.

of

of al that hindereth the way, euen ſo loue, if it can paſſe quietly wyth that it pretendeth, loue ſurpaſſeth all waters in calmeneſſe: but if the courſe be ſtopped, it ſwelleth, and either as water, it wil waſh away whole citties, or as fire, blowe vp whole mountaines. Our bleſſed Sauiour therefore in this Sacrament of loue hath ballanced his loue, and his ire: if loue cannot preuaile, reuenge ſhall take effect: for this ſword cutting on both ſides threatneth a puniſhment to diſloyall louers: with one ſide it cutteth them who refuſe his loue, by not accepting this Sacrament, & with the other, thoſe that accept it not well. The firſt are Infidels, the ſecond Heretikes and ill chriſtians. Pagans reiect his loue, Heretikes impugne his loue, ill Catholikes abuſe his loue. But let them not doubt, ſince they will not accept the cup of his honied affection, they ſhall drincke the gall of his bitter hatred. Moreouer, this double edged ſword ſignifieth the puniſhments God inflicteth in this worlde vpon thoſe, who abuſe his loue in this ſacrament, of death, madneſſe, and horrible diſeaſes, as infinite examples alleadged in hiſtories moſt euidently declare, & Saint Paul

Vide S. Cipr. libr. de lapſ. 1. Cor. 11.

Paul seemeth to affirme, who after hee had reprehended the Corinthians for irreuerently receiuing the sacred eucharist, he adeth *Ideo inter vos multi infirmi & imbecilles, & dormiunt multi*, therefore there are among you many weake and feeble, and many sleep: and in the world to come, for he that eateth it not, or vnworthily, cannot haue the life of grace, without grace hee is dead in sinne, the death of sin transferreth the soule to the eternall death of hell. Besides, this dubble cutting sword representeth the mortall woundes both of bodie and soule, that it causeth in them who receiue it not as they ought to do, for questionlesse as those which receiue it worthily shall bee receiued both in bodie and soule after a more particular manner, then infants who receiue it not at all, euen so those that eate it vnworthily, shall deseruedly be punished particularly both in bodie and soule, because proportion of paines must bee correspondent to transgressions, *In quo quis peccat in eodem punitur*, In that one sinneth, in the same he must be punished. Ah what a terrible sight will it bee to them to see him comming in iudgement, both accuser and iudge, who

Sap. 11.

it

irreuerently, irreligiouſly, and impiouſlie handled him, by ſacrilegious conſuming the ſacred Euchariſt? What confuſion will it bee to ſee that face which in a manner they did ſpitte in, by deſpiſing his loue? what flouds of gall will thoſe eyes poure into their conſciences, which came once to glannce ſtreames of ſugered peace into their ſoules? what an eternall ſting will thoſe lips pricke in their hearts with ſaying, *Ite à me maledicti in ignem æternum*, Get ye away from me ye curſed vnto fire euerlaſting, which once were called *Fauus diſtillans labia tua*, Thy lips are a diſtilling hony combe. Ah, loue then wil be changed into hatred, and his cheereful lookes into a frowning countenance. Therefore let vs entertaine him with loue here, that with the like he may entertaine vs there. Matth. 25. Cantic. 4.

That God ſhewed in the Euchariſt an extenſiue loue and a tender or familiar loue. Ca. 10

THe breadth of heauen, and the depth of the abiſſe who can meaſure? the vaſtneſſe of the ſunne, or the vehement brightneſſe, whether moſt excelleth? if theſe be hard to determine, what ſhall we 4. Eſdr. 4.

say of the feruour of Gods loue, whether the extension or intension, the vehemencie or the ampleneſſe, the height, or the largenes thereof, ought more to be eſteemed? firſt God hath limited his loue in this ſacrament to no citie, as he did his ſacrifices to Ieruſalem, to no particular nation, as his old Teſtament recites, and ceremonies were contained within the narrow bonds of Iuorie. But from the riſing of the ſun vnto the ſetting: *Non eſt qua abſcondat ſe à calore eius*: there is none can hide himſelf from his heate: *Ab ortu ſolis vſq; ad occaſum magnum eſt nomen meum in gentibus*: From the riſing of the ſunne vnto the ſetting my name is great among Gentiles: he reſtrained it to no definite time, as all ſacrifices of the Iewes, like ſo many errant plannets, were to leeſe their light in the appearing of the ſunne, whoſe light ſhall neuer faile, but firſt the world ſhall leeſe his forme, before this ſacrifice ſhall leeſe his glorie. Moreouer the prieſts be not determined within the ſtraites of any pedegree, as the ſacrifices of Moſes within the tribe of Leui, neither the quantity of bread nor wine our louing ſauiour preſcribed for conſecration, but left it freely

3. Reg 8. 2. Paral. 6. and 7.

Pſal. 95.

Pſal. 18.

Malac. 1.

1. Cor. 11.

to

to the Priests intention to consecrate so much of that which may be prest before him,as shal seeme good vnto him:neither limited he any time, but left it to be the receiuers deuotion: if they could prepare themselues worthily euery day,he is content they should communicate euery day, and so thousandes of priests as they daily liue by breathing this vitall aire to conserue their bodies, so they daily sucke the bloud from Christs side to feede theyr soules.Consider how many masses are sud euuerie day in Italy, Spaine, France, Germany,Flanders, Powland, England, Ireland,Scotland, and the East and West Indians,where there be now almost as many Catholikes as in all Europe, and vppon sundaies and other feastiuall daies howe many millions cõmunicate. Imagine how these vaines of Christs sacred body, like the foure maine riuers that issued out of Paradise,giue sufficient refectiõ to al this innumerable multitude:if we had the eies of our soules open to view Christs precious body and bloud glorious and shining, fixed in this sacrament, & shining in their breasts,we should behold another sort of spangled firmament in earth,then wee do

see in heauen in the cleare st winter night. Consider moreouer the fragrant smell, the spirituall odour, which continually the Catholike Church disperſed through the whole world, exalteth from this diuine sacrifice, and sendeth vp to heauen in recognoscence of the infinite benefit of Christs passion, and the manifold graces we haue receiued from his maiestie. If God would declare it with a corporall shew, the heauens, aire, & earth would be couered with this sacred insence. Blessed be his name for euer, who so farre extended the sphere of his loue, that he would haue all men, at all times, of all qualities, in all places, to be licenced to haue free accesse vnto him, in such sort, that the verie angels admiring the admirable sweetnesse of the Church, presenting her selfe daily in these sacred oblations, before the vniuersall court of heauen, and wondering how such grateful smels ascend from such barrē deserts, said,

Cantic. 8. *Quæ est ista, quæ ascendit de deserto deliciis affluens, enixa super spōsum*, who is this which ascendeth from the desart, flowing with delights, leaning vpon her spouse. His tender affection yeeldeth little to any of the rest, for as mothers most tenderly and familiarly

His familiar loue.

familiarly deale and conuerse with theyr little infants: euen so our blessed sauiour with vs in this sacrament. But he farre surpasseth all mothers in the tenderneſſe of his affection, for mothers giue their children cold milke, that is, indigested bloud, but Christ imparteth the best bloud in his breast, and besides, all his substance. Of diuers mothers wee reade, who came to that fierceneſſe and crueltie, that to releeue their famine they embrued theyr hands in their childrens bloud, bereauing them of that life that naturally they had once imparted to them: but wee neuer read of mother that killed her selfe to feede her children. O sweete sauiour thou art the only pellicane, thou launcheſt thy heart to feed thy flocke, thou diddeſt die to nourish thy children with this bloud of life. Ah how sweetly doſt thou cōuerse with those, who deuoutly conuerse with thee. Thy conuersation hath no bitternes, thy friendship no gall: yet few doo feele I know these tender affects of Christ, because *Sapientia non habitat in terra suauiter viuentium*, Wisedome dwelleth not in the land of daintie liuers, for it is an infallible veritie that the ioyes of Christ and the Psal. 101.

pleasures of the world cannot consort together.

The fortie two and last cause to be the ende of all the Sacraments of the olde Testament.

AS great and maiesticall subiects are signified with many names, as God, Christ, the incarnation, blisse, this sacracrament, because we cannot impose one to signifie them compleatly, therefore we supplie this defect with the multitude, euerie one signifying a part, euē so the prouidence of God ordained many simbolicall figures and pictures of sacrifices in the old Testament, to depaint the blessed Eucharist, because we could not fully cōceiue the maiestie thereof in one, wherefore hee appointed a number. Not vnlike to great Princes, who are not contented in one card to draw their whole kingdomes, but commaund for more distinction euerie prouince and Countrey, euerie citie & territory to be seuerally described.

Some sacraments God instituted to signifie the matter or external formes of the Eucharist, such were the sacrifice of Melchizedech,

chizedech, in bread and wine, & the bread of proposition. Some represented the forme, life, and soule of this sacrament, our blessed saviour heere offered vnto his father, and of this sort were all the lambes, sheepe, doues, turtles, and bloudie sacrifices, for they both represented the passion of Christ, and the incruent sacrifice of the Euchariſt, which in substance is all one with the passion. Others did carrie on their shoulders the cognusance of the effects of this sacrament, as the tree of life in Paradise, the rainbow to we and his posteritie, Manna in the desart, the honie which opened the eies of Ionathas, the Christall water which the stonie vaines of craggie rocks gushed forth at the request and stroake of Moses.

Others God ordained principally to insinuate vnto vs the continuance and perpetuitie of this oblation, as the two sacrifices God appointed the Iews daily to offer, one in the morning, & another in the euening: others hee determined to expresse sundrie circumstances, as the puritie and perfection, by the sacrifice of most pure oyle, & finest flower. Others to foretell howe gratefull this sacrifice was vnto

God by infence, themiamata, and other odoriforous smelles. All which figures, sacrifices, ceremonies, and ordinances of God, hee that would take the assumpt to declare, and applie euerie one to the Eucharist, might easily find sufficient matter to fill a whole volume. Therfore I meane to omit all the reſt, and only betake me to two of the principall and most celebrated of all antiquitie, I meane Manna and the Paſcall Lambe.

Manna, Exod. 16

ALthough we had not the testimony of all antiquitie pronouncing that manna was a figure of the blessed Eucharist, yet the very conformitie, proportion, & admirable simpathie betwixt thē, would sufficiētly perswade any reasonable iudgement, that the one was a picture of the other as manfestly shall appeare. First, manna was called food of angels, *panem angelorum manducauit homo*, man hath eaten the bread of angels, because either it was formed by the ministerie of angels, or so worthy a meat, as might serue for the table of Angels. And who sees not the

Iob. 28.

Eucharist

Eucharist consecrated by the Priests, the terrestrial angells, sent from God to feed his flocke, and that the angels in heauen feed on no other substance then the sacred body, soule, person, and diuinitie of Christ, the meat which is serued vppon these fragile platters of bread and wine. Secondly, manna descended from heauen, *panem cœli dedit eis*, bread from heauen he gaue them. And what saide Christ of the Eucharist? *ego sum panis qui de cœlo descendi*, I am the bread that descended from heuen. Thirdly, Salomon calleth manna the substance of God, *substantiam tuam & dulcedinem tuam quam in filios habes, ostendebas:* Thou diddest shew thy substance and thy sweetnes, which thou beareſt towardes children: note that manna was really the substance of God, but by it hee declared his treasures, the riches of his loue. In the Eucharist is the very substance of GOD indeed, all his sweetnes and glory, *Hoc est corpus meum*, This is my body, registered by Christ declareth no lesse. Fourthly, manna in coulour was white, *in similitudine pruine*, after the liknes of hore frost, and by beating it in a morter, it became after it was baked like a cake of bread and oile.

Psal. 77.

Psal. 77.

Iohn. 6.

Sap. 16.

Sap. 16.

Exod. 16.

None

Numb. 11 None can be ignorant how this represented the externall forme of our sanctified bread in the Eucharist. When the people sawe manna descended from heauen, they wondered at it and saide, *Manhu* *Quid*
Exod. 16. *est hoc?* what is this? And did not the Iewes wonder at Christs promising this sacra-
Iohn 6. ment? *Quomodo potest hic nobis carnem suam dare ad manducandum?* How can this man giue vs his flesh to eat? Sixtly, manna was their food for fortie yeares, all the while they wandred in the desart: and the Eucharist so long as wee wander in the desart of this world. Seuenthly, manna was not giuen them from heauen till the flower of Egypt was spent, and the sweet effects of this sacrament are not communicated, till we renounce by baptisme the flesh, diuell, and world, our Egyptian enimies. Eightly, they gathered it vp all the weeke except the Saboth day, wherein they enioyed that they had collected vpon Fryday: and in the saboth of rest we shall liue of that we gathered heere on earth: here wee sowe, there wee reape, heere we fight, there we shalbe crowned, here we eat Christ with some difficultie, with faith beleiuing a most profound my-

sterie

sterie, there wee shall take full possession without any crosse or labour. Ninthly, those that gathered more than that in quantitie which GOD prescribed, they found nothing remaining in their vessels, but wormes and putrifaction: who eate this sacrament vnworthiely, against the prescript of Christ, shall finde no other fruit left in their soules then remorse of conscience that stinging worme that neuer dieth, and eternal corruption in hel without euer dieing. Tenthly, manna had all sweetnes of taste. *Omne delectamentum & saporis suauitatem*: All delight and sweetnes of taste: The Eucharist containeth Christ, who affordeth and containeth all the ioyes both in heauen and earth. Eleuenthly, in manna euery one had that taste he desired: in the Eucharist euery passion, affection, and sore, findeth a perfect remedy, and euery desire a complet sacietie: because by nourishing the soule it yeeldeth spirituall force, by producing grace it ministereth all varietie of vertues, by ioyning our hearts to Christ the fountaine of all comforts, it shaketh off all the disgusts and griefes which our enemies by sinnes or temtations can impose vppon

Exod. 16.

Sap. 16.

Sap. 16.

vs, Twelfthly, the ordinary taste was conuerted into that taste which euery one desired, *Deseruiens vniuscuiusq; voluntati, ad quod quisq; volebat conuertebatur*, deseruing to euery ones will, it was conuerted to what euery one desired. What could more liuely expresse the misterie of transubstantiation as this admirable conuersion and transmutation of tastes? the like we haue in conuersion of the rocke into water, the substance of stone by the wonderful worke of god, became transformed into the substance of water, *Conuertit petram in stagna aquarum & rupem in fontes aquarum*, He conuerted the stone vnto a lake of waters, and the rocke vnto fountains. 13. Those who gathered more, and those who gathered lesse found in equall portion to eat, *Nec qui plus collegerat habuit amplius, nec qui minus parauerat, reperit minus*. He that had much, abounded not, & he that had litle, wanted not. In the Eucharist, he that receiues both formes, as the Priest, or a greater hoast, or many hoasts, or in fine, more or little, receiueth no more then they which communicate with the least parcell of this Sacrament. The fourteenth, when the sun did rise,

Psa. 16.

Psal. 113

Exod. 16.

2. Cor. 8.

it

it conſumed away : when the ſunne of Iuſtice ſhall appeare, that is, when Chriſt ſhall come to vs in his glory, then the manna of his church ſhall vanish away: not in ſubſtance, but in forme. The fifteenth, Although that God hath vouchſafed to feed his children with the foode of angelles, with bread ſent from heauen with the ſubſtance of God, yet they murmured againſt it, they lothed it, they reiected it: and what elſe do our aduerſaries but murmur againſt this bleſſed ſacrament? did not the Iewes ſaye, *Durus eſt hic ſermo, & quis poteſt capere eum?* This ſaying is hard, & who can heare it? do not heritikes reiect and contemne it? But what ſayd Chriſt, except you eate me you ſhall not liue. And therefore all heretikes are dead in ſinne, becauſe they liue not by him. Ioan 6.

The Paſcall lambe. Exod. 12.

AS manna did moſt liuely repreſent the externall forme and ſpirituall effects of this ſacrament, ſo the Paſcall lambe expreſſed the internall ſubſtance and diſpoſition of thoſe who came to feed at this holy

ly table. This sacrifice was ordained to bee a Lambe without spot, that is, lacking all defects and imperfections, and of a yeare old, that is, in the prime of goodnes. Who sees not that the hoast heere offered is without spot of imperfection, or wrinckle of old age, either in diuinitie or humanitie, in qualities of bodie, or operations of soule. Secondly, this Lambe was to bee sacrificed in the Citie of Ierusalem, and where can this sacrifice be offered, but in the Catholike church, by Ierusalē represented? Thirdly, it was to be sacrificed in the euening: at what time else appointed our sauiour this sacrament? When did hee eate it with his disciples, but in the euening? All the whole family were to meete at this feast, to be made partakers thereof: by this we vnderstand the charitie that all Catholikes ought to haue, whē they come to this altar to eate the common foment of all true charitie. Fiftly, it was to be eaten rosted, and so was our blessed sauiour vpon the crosse, and in his sacrament, with the fire of charity, which he brought from heauen to earth, and what else pretended he but that it shoulde burne. Sixtly, no common bread, but vnleauened was to be

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eaten in this sacred feast: loyne this bread and the lamb together, and loe the formes of our vnleauened sacrifice, & our lambe of God that taketh away the sinnes of the world. Besides, this vnleauened bread signifieth innocencie & sinceritie, that none ought to feede here but such as think verily they bee in Gods grace, and cloathed with the marriage garment of eternall sanctitie. Seuenthly, the sauce for this mysticall lambe was no other but sower, bitter, and wilde Lettices, and in this Sacrament the bitter compassion & condolence of Christs death, salt and sorrowfull teares for our sinnes, cause a singular good tast in those who participate this sacrifice. Eightly, the head, the feet, and the intrals were to be swallowed, that is, in this sacrament (as was declared in the 41. cause) the diuinitie of Christ signified by his head, the loue of Christ declared by his feete, the secret manner of his being heere we must swallow, no mortall man can sufficiently comprehend them. Ninthlie, their loynes were to be girded, to signifie the purity of mind & chastitie of body wherwith this doue bathed in virgins milke, ought to be eaten. Tenthly they holde Matth. 22.

staues

staues in their handes, to foretell vs that we must walke forwarde in our iourney, where wee shall suffer the encounters of diuers enemies, and therefore wee ought to receiue it as a defence and a protection against them. Eleuenthly, they were boūd to haue shooes on their feete, to teach vs that our affections must bee restrained, our inordinate passions bridled, our preposterous concupiscences mortified, if wee will eate the vnspotted Lambe, mortified till death to giue vs eternal life. Twelfth, their eating of it in haste, declared vnto vs that his sacrament was to bee eaten as in passage to life euerlasting. We were not alwaies to eat it in this forme, but *reuelata facie* with his face reueled in glory. Thirteene, if any thing was left, God commanded them to burne it, because he would haue it a full sacrifice: as this Eucharist, where all is consumed, all is offered vp to God, all receiued of the Priest. Fourteene, the sprinckling of those postes with bloud, which was a wall of securitie against the fury of the angell, who killed the first borne of the Egyptians, who is so ignorant, that seeth not to be the mouthes and hearts of Catholikes sprinkled with this

this bloud, and thereby defended from the furious tyranny and cruell inuaſion of that deformed angell of hell. Manie more morall and ſpirituall conceits deuout ſoules may diſtill from theſe myſticall ceremonies which God by his infinite wiſedom appointed to repreſent the ſacred Euchariſt, for what other thing could he pretende? to what purpoſe ſo many rites and ceremonies for eating a Lambe? what imported it him that they ſhould haue ſhooes on their feete? eate thoſe bitter lettices, vnleauened bread, with their loynes girt? nothing could principally moue ſuch a maieſtie, but the maieſtie of this ſacrament: for howbeit hee would haue thoſe people to remember his benefit of deliuerance out of Egypt, yet three of theſe ceremonies had beene ſufficient for them.

Deo gratias.

IF so it chance that these my simple discourses fall into their hands for whose tastes they were not prepared, I thought good to giue them three or foure aduertisments, that they remaining without the vineyard of Christ, may thrust their hands through the hedge, and benefit themselues at least by the leaues of the Eucharist, since they cannot be partakers of the fruite.

First that I intēded not here to proue by fathers, councells, & scriptures, theologically, euery cause as in schooles they commonly are handled: (the which if I were to deale with heretikes, I could easily performe) but only briefly to represent vnto the peoples eyes for their meditations, some pointes appliable to euery catholikes capacitie. Neither doe I stuffe the margines with citations, because in very deed I lacked bookes: but euery sound diuine may wel perceiue, that what soeuer the fathers haue written concerning the institution and effects of the Eucharist,

chariſt, may be reduced into one cauſe or other. And conſequently a little reading would quickly haue filled the margines.

Secondly, let them conſider how maieſtically, how reuerently, how reaſonably Catholikes belieue, teach, and worſhippe this ſacramēt. And what difference there is betwixt our venerable ſacrifice, & their prophane bread and wine. Our ſacrament ſubſiſting by Gods ſonne incarnate, and their meere tipicall ſhadowe: our euerlaſting fountaine, ſpringing graces and vertues, for life euelaſting, and their naked ſupper, vnſeaſoned with grace, depriued of vertue, ſpoiled of religion. And in very truth, I cannot ſee how they can ſaue it, but that whoſoeuer eateth his breakefaſt ſaying grace before and after, communicateth as well, and feedeth as perfectly on Chriſt by faith as they do. Moreouer who is ſo blind that cannot diſcerne howe the paſcall lambe and manna, which repreſented Chriſt in the holy Euchariſt, were much more excellent ſacraments then their communion, becauſe they more liuely repreſented Chriſt, the lambe his paſsion, and manna the fruites thereof, then a gobbet of bread and a ſup of wine:

and consequently the blood of the lambe sprinckled vpon their dores, much more expresly stirred vp their faith to feed on Christ then a breakfast of bread & wine.

Thirdly for this argument and many more I find the protestants both in their bookes and conferences most wauering, and not able finally to resolue themselues what to hold, yet I heare that Doctour *Andrewes* hath publikely preached that Christs bodie is there really, and manie Protestants I know hold the same opinion. But alas how is it possible for any man to eate the bodie of Christ really, and not corporally, after the māer of Catholikes, defend the bodie of Christ to be really in the sacrament? for howe can it be reallie present, being really distant as far as heauen from earth? or how can the body haue a reall presence and a corporall absence? it is euen as much to say, as a man may eate really a Capon, and yet none of the substance of a Capon, which is not intelligible, and they themselues know not what they say, but fal into manifold absurdities and contradictions: for as many as write of their eating of Christ by faith, differ from others in declaring how he is eaten

by

by faith, and in distinguishing their communion from a good christian breakfast.

Lastly let them consider of what a treasure they are depriued, for it seemeth in verie deede that God in punishment of their errors would abandon them, and leaue them destitute of one of the greatest benefits he bestowed vpon mankind. Alas by lacking this light, they liue in darkenesse, by wanting this cloude to repaire them from the scorching flames of concupiscence, it is no maruile if they cannot liue chastly, being spoyled of this sinew of charity, it is no wonder if dissention raigne among them, hauing sent into exile these bowels of mercie, for necessity christian charitie fayleth: abandoning the only sacrifice of true religiō: consequētly they haue expelled al true deuotion. And therefore wee now proue by experience in England, that fasting is left, praying little accounted, mortification reiected, almes brought to nothing, virginity despised, Christian pietie deemed hypocrisie, and in fine, for lacke of this sacrament and true religion brought in fleshly prudence and Atheisme.

Finis.

To the Reader.

¶ Pardon (discreet reader) to many errors escaped in the printing because they hardly could be auoyded: the Author beeing absent, the Printer being ignorant of our language, the stile not vulgar and the Copy not very perfect. Yet I thought good with all these impediments not to deprive thee of so necessary a medicine, howbeit the glasse being something brused.

Faultes escaped in the text.

FOlio 1. page 6 for knitting reade omitting.
9 for reach, reade ouer-reach: for geographicall reade astronomicall.
10 for exmiruite, reade exinanite.
11 for the naturall, reade their naturall.
12 for possible, reade as possible.
15 for their body, reade this body.
19 for inuisible, reade inuincible.
24 for present, reade perfit.
25 for naturall, reade supernaturall: for viation, reade viaticum
26 for to affray, reade to affray them: for that which, that he which.
30 for rages, reade rayes. 32 for imminent reade eminent.
35 for purge, reade sprinckle.
38 to these wordes, of his body, adde, for seperate the bloud from his body, and there remaineth, &c.
40 for extinguishable, reade inextinguishable: for because in the, reade because if in the.
43 for description, reade distribution: for manna reade Thymiama.
44 for not good, reade not God.
45 for explicable, reade inexplicable.
47 for disguised, reade disgusted: for lodge, reade lone.
48 for iminent, reade eminent.
50 for intice, reade inuite: for reprobation, reade redemption: for proposition, reade proportion.
52 to these words maintaine them, adde storme at it.
53 for disguising, reade disgeasting.
54 for outward, reade inward: for the pasture, reade pastour.
55 for of spring, reade to spring.
56 for disperse, reade dispense.
57 for two daies, reade forty daies.
64 for same, reade sunne.

67 for

Errata.

67 for sowe, reade see: for paritie, reade purity: for loue, read lacke.
68 for .minent, reade eminent.
73 for house, reade boast: for the scowts, read their scowtes.
78 for perfections, reade imperfections.
83 for contents, reade he contents.
84 for confirme, reade conforme: for seate, reade sute: for attempt, reade attempted.
85 for their phrases, read the pharisees.
86 for to fellowes, reade to be fellowes.
87 for prison, reade poyson: for sued, reade stoode. for iuggle, reade inueagle.
92 for what effect, reade what affect.
93 for could die, read would die: for serue men, read serue me.
95 for fauour, reade feruour.
97 for rockes, reade lockes.
98 for profited him more, reade profited more.
99 for and for, reade and offer.
100 for fauour, reade feruour: for like eies, reade with eies.
102 for exalteth, reade exhaleth: for leadeth, read loadeth: for chast effects, reade chast affects.
105 for I knew, reade he knew.
107 for we tollerate, reade he tollerate.
108 for instituted, reade instituting.
113. for receites, read, rites.
114 for exalteth, read exhaleth.
116 for to we, read to no.
118 for inequall, read an equall

Marginall faults.

FOlio 2. Math 13. place against parables.
31 for eccl. 15. reade 35.
35 for Luke 14 reade 19.
42 for against S. August place, epl. ad Ianuarium: against S. Chrysost. place, lib 6. de sacerd. leaue out, zachar. 3.
63 against speculum, note sap. 7.
64 for hom. 67 reade 17.
86 against oues & boues, note psa. 8. against magnus dominus, note psa. 144
109 for prou. 28. reade prou. 8.
116 for Iob 28, place Psa. 77

Finis.